

THE
Batchelor's Directory:
 BEING A
 TREATISE
 OF THE
 Excellence of Marriage.

Of its necessity, and the means
 to live happy in it.

Together with an Apology for the
 Women against the Calumnies
 of the Men.

*Honorabile connubium in omnibus,
 & torus immaculatus: Fornicatores
 enim & Adultores judicabit Deus*
 Heb. c. 13. v. 4.

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MVSEVM
BRITAN
NICVM

*To his much esteemd
Friend John Meres,
Esq.*

SIR,
TO prefix your Name to
a piece of so little
worth, may argue
somewhat of presumption;
but to be intirely wanting in
those respects, so much your
due, is a more considerable
fault.

It was not without relu-
ctance, that I consented to
put this little Treatise under
your safe-guard: Not that I

The Epistle Dedicatory.

question'd the influence of your Name; but least the slender value of the thing should lead a contempt from you to the Author.

But then I consider'd, that although you would certainly discover the meanness of this attempt, yet you were endued with a sufficient share of goodness, not to misconceive the honest end; The first oppos'd my growing inclination to make you the Patron hereof: the last advis'd me to go on, as being inconsistent with censure, or displeasure.

You are ingaged, Sir, in an especial manner to the
Office

The Epistle Dedicatory.

Office of pardoning, as well upon the account of your distance from our inferiour Orb, as in regard to the fair endowments of your mind: both implying goodness in a conspicuous degree.

As to my Author, I durst venture to assert, that he has manag'd himself like a man of Honesty and Parts, that his arguments are as material and persuasive as the Subject will bear, and if any thing renders him of less value, 'tis the ill performance of the Translation, which, I believe, is made worse by the mistakes of the Printer.

The Epistle Dedicatory.

I can easily foresee, that it will be condemned by the licentious part of the world, but since the wiser men must infallibly commend the design, I am little concerned at what the Fop shall declare against it.

It has been always matter of great wonder to me, that men should be so generally

disgracefull, in the
highly commendable name of Ba-
rbarism, implying Contumely
and Disorder.

But, Sir, lest I should be
prolix, give me leave to as-
sure

The Epistle Dedicatory.

Assure you, that this little Book
is presented to you with all
imaginable respect by,

Sir,

Your most humble

Servant, &c.

The Epistle to the Romans
The Apostle Paul's
is a letter to you with all
the things he wrote.

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THE NEW TESTAMENT

THE GOSPEL OF MATTHEW

ADVERTISEMENT.

I Design not, Reader, to tell you all the advantages of this Book. You will sufficiently discover them, when you read it. I hope you will not find it altogether unworthy of your esteem, if you judge of it without prejudice. You will learn in it the art of fearing God, and to be an honest Man; to avoid the irregularities of a licentious life, and to practise the virtues of a Christian life. This is its general aim. And what follows its particular. It endeavours to inspire you with the love of Marriage. It makes appear that there is nothing in the World more excellent, or more necessary, than this holy Society. It opens to you an easie way to enter it advantageously. It furnishes you with means to make it an

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an eternal Spring of lawful pleasures, and to partake of them with so much the more satisfaction, as they are pure and innocent. In a word it affords you precepts to speak well and to make a true judgment of Ladies; that is to say, what you naturally love the most, and whom ever the Laws of civility oblige you to respect.

You will without doubt applaud the usefulness of the design, but the difficulty of executing it well remains.

I prefer you, and you approve the Style! I have endeavour'd to make my Subject as agreeable as I could, and as little tiresome. To this purpose I have even seasoned my discourse with divers sentences of ancient Authors of the World and Church, Holy and Profane. Never was matter more susceptible

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of this mixture, than that of Marriage; and it is a Liberty which ought to be pardoned me in this place, though it were not allowable in any thing else. The necessity I was under oftentimes to relate passages, which might in our language offend tender ears, is one of the forcible reasons that has the most obliged me to imploy more than one to express my thought. But I can assure those, who are unacquainted with it, that it renders not the reading of this Book the more un-

pleasant. You will, perhaps, be surpris'd to see that I apply to Batchelors alone the necessity of Marrying, as if it were referred only to them, and that Maids had no share in it. But you will apprehend, I assure my self, without my telling you, so that in
speaking

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speaking to one, I likewise designed
to speak to the rest. The two Sexes
are under an equal necessity of
Marriage. It is therefore to both
that my exhortations are directed.
I confess notwithstanding that they
less agree to the Maids, than Batch-
elors. Besides that they are much
more docile than these, and that
they readily give themselves up to the
direction of their Parents, one of
my Poets tells me very agreeably,
that when they are of an Age to
Marry, their very silence demands
a Husband.

*Nulla Nobilis, etsi plane nil lo-
quatur,
Ipso tamen silentio plurimum de
se prædicat.*

In effect, it is certain that though
a Maid never asks to Marry, be-
cause she has modesty, yet there is
nothing she desires with greater pas-
sion.

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tion. Her heart in this respect often contradicting her mouth. She says, I will not, when she is ready sometimes to dye with desire. It must be confess'd likewise that it is her true state, and that there is no better party for her to take. A single Woman makes a sad Figure in the world. She wants the shadow of a Husband to protect her from Misery, Seduction, or Calumny. I have two things more to let you know. If you find some repetitions in this work, remember that the parts which compose it, are so connected to one another that it was a hard matter to avoid them absolutely. Besides if there are some, they are in other terms, and diversified in a manner that will render them agreeable to you, instead of being incommodious. Not to tell you that these would be even worthy of your support, considering the importance of the Subject. Can one say too often, says Seneca

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Seneca what can never be known enough? Nunquam nimis dicitur, quod nunquam satis dicitur. The

Sen. Ep. 27

other thing is, that if this Apology of Marriage occasions you any pleasure, you must be wholly oblig'd to the design I had of persuading the necessity of it to a Person of Note whose Merit and Family I extremely honour. This particular victory is the single end I propos'd to myself in the composition of this piece. And how much reason should I have to bless it, if it was capable of producing this fruit? What better reward could I desire for the pains has cost me?

Some persons nevertheless have been willing to persuade me, that would be unjust to confine its whole effect to the conquest of one single Man, and that it might, by running through the world, gain several others to the Empire of Hymen.

The

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Thus I was subdued to the solicitations of making it publick, which have been made to me from divers places. God grant that I may have no occasion to repent of it, nor to apply to my Book what Ovid says with lamentation of some of his Writings.

Hei mihi, quam paucos hac mea dicta movent!

Be indulgent, Reader, and forget not the saying of the ancient Sages, That 'tis easy to find fault but hard to excell.

OF

Of the Parts of this B O O K.

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Of the means to Marry well, and to live happy in Marriage. *pag.* 215.

ADVERTISEMENT. Of

Miscellaneous Letters
and Essays, on several Subjects. Philosophical, Moral, Historical, Critical, Amorous, &c. in Prose and Verse. Directed to *John Drayden, Esq;* the Honorable *George Granvill, Esq;* *Walter Moile, Esq;* *Mr. Denham*, *Mr. Congreve*, and other Eminent Men of the Age. By several Gentlemen and Ladies. Printed for Benjamin Bragg at the White-Heart over against St. Dunstons-Lane in Fleet-street.

Of the Excellency of Marriage ; of its Necessity, and the means to live happily in it.

Together with the Apology of the Women against the Calumnies of the Men.

T H E R E never was a bolder undertaking, than that of this Book. Its design is to establish an opinion, which all Men oppose, and to disengage them from an Error which is almost as ancient as the World. We say every day a thousand injurious things of Marriage. One would have it to be the Sepulchre of Pleasures. Another looks upon it as a severe Bondage. Even those, who speak of it with most moderation, cease not to term it a necessary Evil. Behold the error I design to confute. On the other side that Marriage is an excellent thing, a happy condition, and a Society full of sweetness, is what exceeds belief. It is even ridiculed: and it is notwithstanding

ing the truth, which I propose my self to persuade. Judge, Sir, what courage is necessary, and what strong assurance one must have in the justice of his Cause, to be able to prevent a repulse at the entrance of an attempt, that is apparently so difficult. Is it not here one may truly affirm, Hoc opus, hic labor est?

You know that in effect nothing is more cried down in the World, than Marriage. People frame to themselves Ideas of it, which cause an abhorrence. I confess likewise, that it has long served for a subject of detraction. Where is he that has no merry Tale to relate of it; or to speak better, that has no reason to alledge in order to discourage others and to remove himself from it? How acceptable is this Dilemma of the Philosopher to those persons: "If thou Marryest; I suppose thy Wife to be either handsome or ugly. "If she be ugly, thou canst never love her. "If handsome thou wilt be jealous of her. "Whether one or t'other, can one find a severer punishment for thee? How agreeable do they find this precept of another. "When thou art young, say that it is too soon to Marry: when old, that it is too late. How this comparison of Theodestes pleases them! "Marriage and Old-Age have this resemblance

Resemblance, to wit, that Men equally desire to reach both, where they are no sooner arrived, but they begin to repent. In a word, with how much satisfaction do they hear that horrid invective of the most unjust of all men! "One passes but two good days with a Wife, the Wedding-day, and the day of her Death. She is also good but in two places, Vel in Thalamo, vel in Tumulo, either in her Bridal Bed, or in her Grave.

As little equity as one may have, can one observe (without passion) such vilifying of that fair half of Human-kind, to whom it seems as if Nature had given all her Graces in possession? The very Gods of our Metamorphosis have been affected with them. They have often preferred the pleasure of being captivated under the Empire of our Mortal Goddesses, before all the glory of Olympus. Is it not surprizing after this, that Men should affirm so much ill of them, and that they should oppress their innocence with their injuries? The contempt which they make of them ought to appear to us so much the more extraordinary, as they cannot without them enjoy any satisfaction in life. They might in some mea-

we be able to make a shift without us, but we could never excuse ourselves from them.

If one believes Herodotus, there was

The Ama- Kingdom of Women without
sons. Men, but there never was seen
a Kingdom of Men without
Women.

Even those who are insolent enough to blame their defects in publick, are often amorous enough to adore their Charms in private, witness he, of whom one speaks
That ridehat in choro, amabat in the
FO.

This false prejudice of the Men against the Women, is that which discourages them so much from Marriage, and what ought likewise to make me despair of the happy success of my undertaking, if it was not the most reasonable of the world. But Sir, my cause supports it self. It is not a particular one, and of little consequence. As much abandon'd as it is, notwithstanding the most general and important cause that ever was, since it is at the same time the cause of God and Man: of Heaven and Earth: of Nature and Grace: of States and Families: of the Church Militant, and Church Triumphant. May not one affirm, in effect, that

all these different Subjects have an interest equally sensible in Marriage? Is it not the ordinary Channel to give Chosen Vessels to God, Faithfull ones to the Church, Members to the State, Children to Families, and to people Heaven and Earth with inhabitants? What would become of the World without Marriage? What would become of all Human-kind? 'Tis certain that it would soon be at an end, and with it all our Interests. This consideration animates my Courage, and makes me even hope, that in spite of the infatuation of Men, and their bloudy Criticks against Marriage; God will enable me to support its sacred rights, and to convince them that in the bottom, this of all conditions of life is most agreeable to them.

As to what remains, I cannot make the Apology of Marriage without making that of this lovely Sex, for whom all sensible men ought to have a veneration, since by relation to Marriage it self, it is the soundest and most considerable part. I was always pleased to justify the Women against the Calumnies of the Men; but I propose to my self to do it in this peice after a particular manner. I owe to

them this justice, and methinks no one should refuse it them. They deserve unquestionably much better usage, than they meet with. Is it not wonderful, that the very Devils should have advocates to plead their Cause as deplorable as it is; and that Women should want them to defend theirs, which is so good? If Heaven is propitious to me, and gives a favourable answer to my endeavours, possibly it will not be a little powerful also in triumph over that opposition, that has been made against Hymen. Behold one of my chiefest ends. You know, Sir, my reasons which make me desire your thoughts of it, and the motives which ought to dispose you to it for your advantage, and the comfort of your illustrious Family.

That I may observe some order in my discourse, and make the lecture more agreeable, I shall divide it into five Parts. In the first I will treat of the Excellency of Marriage: In the second discover the infamy of Incontinence: In the third examine the motives, which may reasonably dispose men to Marriage. In the fourth answer the objections they make, and the false reasons they alledge to remain unmarried. And finally, in the

fifth part I shall furnish them with Precepts in order to Marry well, and to live happily in Marriage. Behold Subjects enough to compose a large Volume, if a Man would exhaust the matter of them, and treat of them in all their extent : but as I love little Books, and am naturally disheartned with those that are not so ; I shall only insist upon things necessary and essential to my design, as much as I am able, to the end that it may not hold you long, and you may soon discover the scope of it.

OF

OF THE
EXCELLENCY
OF
MARRIAGE.

PART. I.

THAT which is said by way of Proverb, *Alind in titulo, alind in pixide*, may very well be applied to Marriage. One observes one thing in it, but one finds another exactly different. It is remarked of the Temples of ancient *Egypt*, that nothing was more magnificent without, nor more barbarous within. On the other

other side we read of the Tabernacle of *Moses*, that under a mean covering of *Goats-Skins*, it contained the Ark of Alliance, the Mercy-Seat, the Altar of Gold, and a thousand other precious things. This History, and not the other, is a very plain representation of Marriage. If you consider the outside of it, what can be more miserable in appearance? One sees nothing but difficulties. One must please a Wife. One must bring up Children. One must be mindful of a Family. One must pass through a thousand kinds of proofs. But if you examine its inward part, what sweetness, what satisfaction, what delight shall you not discover for Man, since God resides therein, and pours out the influence of his grace upon it? Nothing in nature can represent to us the felicity of a Marriage blest of Heaven, and possessed of the peace of the Holy-Spirit.

I confess likewise that Marriage, as well all other humane conditions, is a composition of Good and Evil, of Sweets and Bitters, of Joy and Sorrow: it is not exempt from dif-

graces. It has its Thorns, and its Tribulations: One may affirm it, to

Sen. Ep. 87. true, *In eadem urna, aurum est, & vipera.* But first

of all, Sir, where is the condition of Man, as I have said, that is exempted from it? there is no one but must consent to this.

Nihil est ex omni parte beatum.

Hort. l. 2.

Carim. od. 16.

There is no state entirely happy.

As happy as he may be, he always

Cic. 1. Tusculan

wants many things in order to his being perfectly *Non Miser.*

The life of Man, according to Job is a train of continual War, and Moses informs us, that the fairest of his days is a sort of punishment. Put him in what situation you please he will never be entirely contented. He will always complain: He may torment himself long enough to procure a real happiness; but he will never find it in this world. Whatsoever care he may take to avoid the troubles of life, he will be oppressed with them in spite of all his precautions.

cautions. Afflictions will proceed to him out of his own repose, and crosses from the very source of pleasures; as *Lucretius* so well observes.

—— *Medio de fonte le-*

porum

*Surgit amari aliquid, quod
in ipsis floribus angat.*

Lucr. lib. 4.

I say in the second place, that Marriage is that of all the conditions of Man, the most proper to support crosses. A Batchelour cannot share them with any body: He must foment and digest them all entire in his own breast. It is in this prospect, that the Wise Man pronounces unhappiness to him that is alone. If he falls down, says he, who shall raise him up? I add, if he be afflicted; who shall comfort him? If he be indisposed, who shall take care of him? If his heart be charged with what is called *gravamen mentis*, who shall give him ease? Whom shall he entrust with the secret of his grief? In what Bosom shall he pour forth his sighs? One says that a good thing possessed alone, is not agreeable. *Nullius boni sine socio*

Sen. Ep. 6.

jucunda possessio est. But what is all more afflicting, than to be unable to divide ones sufferings, with one that is concerned in them, and that helps you to support them?

It is directly otherwise of a Married Man. He has an assistant. He has a companion. He has another self, that enters into his heart; that partakes of all that happens to him that is touched with all his disasters and doth all that lies in her power to sweeten his mind. See

Sen. Ep. 104. Spiritus illius in meo ver-

I know said *Seneca* of his

Paulina, that her Spirit moves in mine. The Wife is to an afflicted Husband, the most comfortable thing of the world, she averts the trouble of mind, and rebates anger. *Uxor marito, in malis aut morbis affectu suavissima est. Iram mitigat, & a tristitia animum avertit.* There is nothing that comes near to the assistance he receives from her in the most troublesome occasions of life.

In a word, when I speak of the excellence of Marriage, I pretend to consider it as it is in it self; and

not as it may be in its consequences. One must distinguish between what is proper to it, and what is accidental. By nature it has nothing but what's good, and may render a man happy. But if it becomes fatal to him, and he finds in it nothing but Thorns, it is through his own fault; Marriage it self is free from that guilt. It is not impossible, if he will, to make of it a source of pleasures to himself, and to make it serve advantageously to the greatest of his interests, which is Salvation, as I will demonstrate in the latter parts of this work.

To understand this well, one must consider Marriage in a threefold relation. In relation to God, who is the Author of it. In relation to Man, for whom it was instituted; and in relation to the World, to which it is a perpetual principle of subsistence. In these three respects one may say that there is nothing in nature of more excellence than Marriage.

It is then from God, and immediately from God, that this holy Society draws its original. He had no sooner

sooner taken Man from nothing, but he took out of Man the Woman for the sake of Man. Scarce had he created him, but he thought to marry him. *It is not good, said*

Gen. 2. 18. he, for Man to be alone.

Let us make him an assistant, that may be like him: Then he formed an *Eve* to *Adam*, from *Adam* himself, which is not without mystery. Then he pronounced the words which are of an eternal obligation to all men. *Man shall leave his Father and his Mother and stick to his Wife, and they shall be two in one flesh.* Behold, Sir, the Institution of Marriage, which is, you see, as ancient as the world. One can observe nothing since the Creation, that has preceded it. It was the first care that God took after this great Master-piece, so necessary did he esteem it. It even seems to be in some measure a part of it, and that without it, it had been imperfect. You'll say that it was a quality, which Man wanted for his perfection, and that without it he had been unworthy to obtain an Empire over those crea-

tures

tures, which the Creator gave him. It was perhaps for this reason that the Jews termed a Batchelour, but half a man.

How many Laws and humane Institutions are there, which one esteems not only for themselves, but also for the sake of their Authors? who will not acknowledge that it was a great happiness for Philosophy, to have been taught by *Aristotle*? And that the *Socrates's* and *Cato's* have done as much honour to Wisdom, as Wisdom has done them? who does not know likewise that the Order of Knighthood so famous among Christians is of itself a very small matter, and that it draws almost all its Dignity from the very institution of Kings, who had a mind thereby to make a mark of distinction between the Lords of their Court?

Upon this foot one may affirm that Marriage is a very considerable thing. There is here more than *Aristotle*, more than *Socrates*, more than *Cato*, more than a mortal King, more than *Moses* himself the Author of the Law; in a word, more than all the Legislators.

lators together. Its Institutor is God himself; that is to say the Master of the world; the Lord of Heaven and Earth; the King of Ages, and Father of Eternity; Yes, Sir, Marriage is his production; It is the breath of his mouth; It is the work of his hands. It is the character of his Authority. If the institution of Jesus Christ, as well as the thing it signifies makes us find in Baptism, and in the Eucharist, a supernatural excellence, how should one be wanting in Marriage by relation to the institution of God? Behold then, Sir, the first degree of its excellence. *viz.* That it is of right divine. That it is universal right. That it is of perpetual right. God has ordained it. God has established it. And he has ordained it for all men, and for all times. *It is not good for Man to be alone. Let him forsake his Father and Mother, and joyn himself to a Wife.* That not only relates to Adam, but to all his posterity to the end of the world. What can be more sacred than this Law? 'twas God that made it. What can be more extensive

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five? it regards all humankind. What can be more durable? It ought to continue during the Revolution of all Ages.

I introduce into the excellence of Marriage, that God has instituted it in the state of Innocence, and in the Terrestrial Paradise. In effect, methinks these two particulars should extremely advance the price of it. Undoubtedly there was nothing in that happy condition, wherein God had placed our first Parents, but what was very good, and participated of the purity of their original: They carried at that time, upon their Foreheads the glorious Stamps of their Creator. Sin had not yet defaced in them that curious Image of himself, which he had communicated to them. Holy, and without defects, they enjoy'd a perfect felicity. All things conspir'd to their happiness. Who can disagree then, that the Marriage whereof they were at this time in possession; was in it self, and of its nature an excellent thing.

Is it not also the consequence
 which follows from that place of
 lights, wherein it was establishe
 When God gave his Laws to his Pe
 ple, he descended upon *Sinai*, whe
 with testimonies of his Majesty in
 nitely glorious, he made his vo
 known to *Moses*, and pronounced
 those divine Words, which inspi
 veneration and fear. Those terrifi
 preparations wherein God appear
 to the Jews, that sounding of Tru
 pets, those flashes of Lightning, a
 claps of Thunder, which overwhelm
 the holy Mountain; which gave
 astonishment to *Moses* himself; a
 which made the *Israelites* to cry o
We shall dye: for we have seen G
 All this, I say, must without doub
 contribute much to their receiv
 with veneration the Celestial Law
 They might reasonably inferr, th
 what should be directed to them fr
 a place crowned with so much gl
 ry and magnificence must be
 vine.

What opinion likewise should
 not have of Marriage, when we
 it proceed from a bed of Innocence

and a Paradise of delights? As holy and august as *Sinai* was at the Publication of the Law, yet I dare affirm that it was nothing in comparison of that Garden of God, when he instituted Marriage therein. It was of that one might truly say, *Introite, nam & hic Dij sunt*. God was in it. God walked therein. God made it (that I may so speak) his habitation of pleasure. God familiarly talkt with Man therein. There was nothing, but what inspired satisfaction. The Rivers wherewith it was incessantly watered, were as so many currents of delights. All the Elements concurred to render it agreeable. It was not yet subjeſt to the irregularities of Seasons; the frosts of Winter, and heats of Summer, were never perceived there. It was crowned with a perpetual Spring. In a word there was nothing there, but what was proportioned to the perfection of their being, and the purity of their original; nothing, but what exactly agreed with the happy condition of innocent Man. *Nathaniel* ſaid to *Philip*, through a false prepoſſeſſion

fession against Jesus Christ : Can
 thing that's good come out of Nazareth
 Let us say on the other side, can
 ny thing that's bad come out of
 radise ? We often judge of the qu
 lity of things, and likewise of m
 by the places from whence they com
 It should be good ; as we say
 Fruit : for it comes from a go
 Soil. He must needs deserve, we
 of a person , whom we know
 ly by his Family and Education,
 he belongs to people of merit.
 is of Noble Bloud. He comes fr
 a good place. And what should
 not say of Marriage, that it must
 of singular excellency , since we
 it comes from the Center of ple
 sures ; from the Eden of God,
 from God himself.

Let us consider it, in the seco
 place, with relation to Man for who
 it was instituted. In morality
 calls that a good, which agrees w
 our nature , and is proportion'd
 the condition we are in. Accordi
 to this definition, Marriage ought
 be a considerable good. What can
 ter agree with man, and more exa
 relate to his necessities ?

Man was made for Society. He is called by some an animal of company. He cannot live alone. Even those who repair to solitude, repair to it with others : without that they would not survive it long. There are but few of those Hermits who inclose themselves alive in a Cave, as in a hideous Sepulcher, to be deprived of all sort of conversation. I am even of opinion that the *Chartreux* would soon be weary of their condition, as holy, and as much esteemed as it is, if they had not the liberty of being seen of their friends, and of conversing with them sometimes in a week. There are but few who can practice that instruction :

In solis sis tibi turba locis. Lib. II. Polit.
Be Company to thy Self
in Solitude.

One must be Angel, or Brute,
to live alone, says *Aristo-*
Natura Solitarium Cicer. lib. de
nil amat. Nature loves Amicit.
not Solitude, says *Cicero*
likewise. This Law of the Creator
is

is general for all men, *It is not good for Man to be alone*, that is to say their It is good for him to live in Company, and to enjoy Society.

But, Sir, of all Societies, that of it is Woman is undoubtedly what Man desires with most ardency. Nature has given him, I know not what inclination to joyn himself with that object, which makes him turn towards it all his thoughts, from the moment he discerns the use for which he was made. It has been said, long since, *Thou art not made for a single life* is no value without Women.

Sine venere vita non est, nec jucunditas.
There's no life nor pleasure without Love.

Nothing is more agreeable than the mixture of the two Sexes, and therefore wants no very great Reason to convince Man, that one was really made for the other.

Those, who have the least propensity to Marriage, do not fail to love Women. Oftentimes they are even most enflamed, and would esteem their condition to come behind that

of Beasts, if they were deprived of their sight and conversation. After having said much ill of them, they are constrained to acknowledge that it is an evil which one cannot be without, and that the privation of this evil would be an evil incomparably greater. *Mulieres sunt malum, sed tamen O cives! Non licet habitare sine malo.* Women are an evil, but such an evil, O Citizens! that we cannot live without. How excellent a thing then is Marriage, that gives to Man a Woman; that is to say, somewhat he covets more than all the Gold of the world, and without the enjoyment of which, all the rest would be almost insupportable? How is it proportion'd to his necessities? How is it conformable to his natural circumstance?

This also very clearly proves the vehement desire Man is affected with to increase his kind, and to leave after him a posterity, conformable to his order of the Creator. *Encrease and multiply*, which is the principal end of Marriage. I know there is an infinite number of persons who would marry if

if on the otherside they were assured of not multiplying. A Wife is only dear to them in that she is barren.

Jucundum & charum
Juvenal. sat. 3. *sterilis facit uxor amicum*

A Barren Wife makes
our friend pleasant and intimate.

But be it as it will, pure and correct nature is desirous of a succession. Let *Caro* say as long as he please, *mundus carere posset liberis conversatio nostra non esset sine Dijs*: If the world could be without Children we should converse with the Gods. Good men always return to this, That Conjugium sine prole est mundus sine sole. The Marriage without Children is like a world without a Sun. Children are undoubtedly the most legitimate and agreeable fruits of Marriage. It is the principal thing that Men of reason propose to themselves: And in consequence the institution that God has made of it to favour that violent inclination which has cost many tears to barren Wives, and fruitful Husbands, must needs pass for super-excellent.

Shall I enlarge yet, that Marriage is to Man, both an excellent remedy to cure him of his Incontinence, and an admirable means to ease him in his domestick cares? Who is ignorant that Man was born for one thing, and the Woman for another? that there are a thousand sorts of cares suitable to a Woman, and by no means decent for a Man? who knows not that the Man is subject to an infinite number of accidents and distempers? That in these occasions no body is a fitter assistance to him than a Wife? Then as another Author says, she is neither a Burden nor a Cross, but on the contrary she wonderfully eases from the shoulders of the Man the weightiest crosses, and most oppressing burdens. *Nec*

*nam per juvem uxor onus, molestia est : Sed con-
facillime ac sine negotio
ari potest, una res mole-
as & pergraves ipsa le-*

Hierocl. apud
Stobaum.
Brm. 186.

Who is not sensible that man is often inflamed with that fire, which a Father of the Church calls *Cupidini incendium*, the fire of Concupiscence,

C

and

and of which St. Paul
says, *That it were better* 1. Cor. 7.
to marry, than burn. In

a word, who doth not know that
can never lawfully extinguish this fire
but in the bosome of his Spouse, as

in drinking the water
Prov. 5. 15. of her Cistern, To spe
with the wise man

How excellent is Marriage in
these respects? How advantageous
for man?

It is no less, Sir, with relation
to the world. Without it one may
firm one of these two things, either
that the Creature had been deprived
of its end, which was to multiply
in *infinitum* the individuals of hu
mane-kind; or else if that had been
accomplished, it could only have been
by ways indirect, unjust, violent, and
criminal: which would have brought
the world into confusion, and mak
king it the Threater of all sorts
immodesty, disorders, and abominat
ions. Marriage produces that good
and prevents this evil. It answers
the end proposed by God, and saves
the world from ruine. It people

the earth with inhabitants, and keeps up amongst them wisdom and modesty. It gives to each Sex its legitimate use, and is a bridle to their intemperance, securing vertue from all insults, and violence.

After all this should one admire, that in all well regulated States such infinite care has been taken to cause an exact observation of Marriage? Is it a wonder, that in the Republick of *Lycurgus*, the haters of it should be excluded from publick sports, Spectacles, and entertainments? Can one be surpris'd, that in the Commonwealth of *Plato*, Batchelors of 35 years were accounted infamous? In a word, it is miraculous that in all times, and even amongst the barbarous Nations, a particular deference has been payed to married men, and that Marriage has been much more esteemed than Celibacy? It is, Sir, the foundation of the world, and the inexhaustable source of Families. 'Tis that which gives Citizens to Cities, Inhabitants to Provinces, and Subjects to Kingdoms. 'Tis that which affords Kings to People, and People

to Kings: 'Tis that which furnishes the Country with Labourers, the Towns with Judges, the Churches with Preachers, and the Armies with Soldiers. 'Tis that which has produced the Heroes on Earth, and Gods in Heaven. Poets have married Gods, as well as Men. *Saturne* had his *Cerberus*, and *Jupiter* his *Juno*, both which have been Mothers of several of those false Divinities, which Pagan antiquity formerly adored. In a word, 'tis Marriage that gives life to Arts and Sciences; That keeps up Traffick; That maintains Societies, and to which owing the greatest part of those who make some Laws and prudent Disciplinary without which the world would be but a Cavern of Thieves. Can it be too much esteemed after this? And it needs there any more to prove, that nothing is better, or more excellent, if you except a real Conscience?

Yes, Sir, there is required more for one may make appear that it is such in a manner yet more convincingly. You will be satisfied of it if you consider it with me, Friend

As the bond of the most perfect, most sweet, and most wholesome of all humane conjunctions. And Secondly, as the exercise of the most lawful, most agreeable, and most absolute authority of the world.

Nothing unquestionably is more perfect than this union, in respect to its subject, to its end, and to its manner. Marriage unites Man and Woman; that is to say, what there is of most excellent, and most perfect in the corporeal nature: what resembles in it self all the Beautys of this great Universe: what alone is of more value, than all the other Creatures together. In fine, what by the understanding and reason, with which it is endowed to the exclusion of all other Creatures, has merited the glorious name of the Image of God.

What do you imagine to be the first part of this subject? It is a Celestial Soul: It is an immortal Spirit, an angelical and immaterial Substance. It is a being, that partakes in some sort of that of God himself. *Seneca* goes yet further. When he

considers its excellency, he will have Beh
it to be God himself, who, that Marai
I may say, is come to lodge within dies
our bodies. *Quid aliud voces animarum* ther

nisi, Deum in humano corpore hospitem. World
Sen. Ep. 32. 'Tis that is mo
makes St. *Austin* say fence

That after God, nothing is better is fe
than the Soul, *Anima post Deum ni* other
hil melius. the

As to the Body, which is the o real
ther part that Marriage unites in Uni
the Man and woman, we may affirm a U
that as miserable as it is in relati Frie
on to its substance, and to the va betw
rious accidents to which it is sub ing
ject, it is notwithstanding the most dy.
perfect and most excellent work of tha
Nature, in respect of its composition tog
which, as the Psalmist so elegantly
asserts, is all embroidery : of its aim, - I
which is to serve as an organ to the eno
Soul, and to be as it were its Or to
nament, *Corpus est vestimentum a* is
nima, says, St. *Chrysostom,* The Body lec
is the Garment of the Soul ; and in G
a word of its use, which is to be bo
employed in the most noble, most H
necessary, and most important actions of w
of life. E

Be-

Behold then the first perfection of Marriage: *viz.* That it unites Bodies and Souls; that it joynes together the two finest Creatures in the World; That it is a composition that is most rare and precious in the essence of things. This kind of Union is seen no where else, nor in any other subject. The Conjunction of the Stars is a Union purely corporeal, the Copulation of Beasts is a Union purely carnal. Fornication is a Union of Body without Soul: And Friendship; as strong as it may be betwixt two friends, is notwithstanding but a Union of Souls without Body. There is nothing but Marriage, that truly unites Bodies and Souls together.

Its second perfection consists in its end; which according to nature is to multiply men: according to grace is to encrease the number of the Elect: and according to Nature and Grace to retain the Sexes in the bounds of Wisdom, Modesty, and Honesty, in removing the disorders of debauchery. What can be more worthy of God and Man, than this End?

I say, in the last place, that the manner of this Union likewise makes up one of its beauties. Marriage does not only joyn the Bodies, it also unites the Souls. 'Tis much, I confess, but there is still something incomparably greater. It not only unites Bodies and Souls, but O surpris-
wonder! of two Bodies and two Souls, it makes one and the same Person. Man and Wife, says Jesus Christ, *are no more two, but one flesh*. Aristotle affirms of a real friendship that it is a soul which inhabits two Bodies. But the union of Marriage is still much more intimate. They are no more two Bodies, but one single Body, no more two Souls, but one single Soul. They are no longer two Bodies tyed to one Soul: No longer two Souls confounded in one Body. 'Tis a something, I know not what, which is not absolutely one or t'other, but is more than both, and cannot be expressed.

Possibly the Comick Poet thought of nothing less than to represent to us the wonder of this Union, when he made the diverting peice of his
what

Amphytrion. It is notwithstanding what he doth after the most natural way imaginable in the Scene of the two *Sofias*. He makes them to be of so perfect a resemblance, that they look upon one another as one and the same person. They are not at all distinguishable. They are two in number, yet but one in action and movement. They always speak by I, and not by We. They do not say, thou art there, and I am here; but I am there, I am here. *Plautus* expresses it in his Language with an emphasis we cannot render in ours. "What you would persuade me no body ever heard says *Amphytrion* to *Sofia*, that one man should be at the same time in two different places.

Nemo unquam homo antea
hac

Vidit, nec potest fieri tem-
pore uno

Homo idem duobus locis
ut simul sit.

Plaut.

Amphyt.

Act 2. Sc. 1.

"By what inconceivable art could it be that thou wast at the same moment here and in the House.

*Quo id malum pacto potest
Fieri, nunc uti tu hic sis & Domi, id
ci volo.*

“ You may well be astonished
“ what I have told you, replies *Sofia*
“ but it is a manifest truth.

Sum profecto & hic & illic.
I am both here and there.

Nothing, I confess, is more The-
tral than these ways of speaking
but it must be granted also that
thing better explains the nature
this strict union that Marriage makes
There are no words that can ex-
ly represent it. One ought for the
end to compose a new Grammar
One cannot speak of it but in making
Solecisms, and in confounding the
plural with the singular, and the sin-
gular with the plural. They are
more two, but one flesh, says *God*
himself of Man and Woman. They
are one in two persons. They are
but one person in two bodies. *An-*
ma due, two Souls. *Animus unus,* or

man-

mind. *Idem Velle, idem nolle*, and one will. There happens nothing to one, but what arrives to tother. The Husband and the Wife feel the same things. They suffer the same evils. They enjoy the same good things. Grief and joy make the same impressions in each of them. *Morbo detinetur unus? Detinentur duo. Adversa premunt unum? Sensus in utroque est, utrumque risus, utrumque lachryma. Prospera lataque tenent unum? tenent utrumque* As the Phylopher so well expresses in *Seneca*. The same distempers and misfortunes reach both. If one laugh so doth the other, their tears are the same, &c. This is too strong for a simple friendship: Such a one as this never appeared. Or if such a one has been found; one must necessarily suppose it to be more than a union of Spirits. You know that another was practised frequently enough amongst the Pagans, which might much contribute to the making of such friends, but which is so scandalous to nature, that you must be contented to read in the first Chapter of *St. Paul* to the *Romans*, without hearing it named.

But,

But, Sir, if you would be perfectly convinced that there is nothing in nature more excellent than Marriage you are only to look upon it with relation to the great mysteries it represents. The holy Spirit has made use of in a thousand places in our Divine Scriptures to testify to us the tenderness of the Father under the Law; and of the charity of the Son

under the Gospel. *I will*
H-sea. 2. espouse thee to me for ever. I will espouse thee

me in justice, in judgment, in mercy, and in compassion. I will espouse thee with constancy, and thou shalt call me thy Husband, said God himself to his ancient

Israel. I have appropriated you, said also St. Paul

Eph. 5. 23. 32. to the new People, to one single Husband to pre-

sent you as a chaste Virgin, to Jesus Christ. Besides the Church is called the Body of Christ, and the Spouse of the Lamb, the Song of Songs is nothing else but the Epithalamium of this Divine Marriage. Thus God was Married with the Jewish Church. Jesus Christ is also Married with the Christian

rian Church. 'Tis thus the Sacred Authors represent to us that intimate union of the Faithful with the Divinity, and Flesh of Christ. 'Tis thus they insinuate to us that profoundness of love we find in his heart. 'Tis thus they instruct us how dear we are to him and it, as we ought to make our interests of his, so he never fails to make ours his own.

The ancient Doctors have carried yet further, the perfection of Marriage, when they considered it as the natural Image of the Hypostatic union of the two Natures in Christ. One must acknowledge in effect that nothing discovers to us better the bottom of this adorable mystery. As we have seen, of one Man and one Woman Marriage makes but one and the same person: they are no more two, but one flesh. From thence proceeds this reasoning of St. *Paul*, that he who loves his Wife loves himself. The Son of God being also united to our Flesh, is become the Son of Man. He doth not think it a point of usurpation to make himself equal to God, and notwithstanding
in

in uniting himself to us by the Incarnation, he is become flesh of our flesh, and bone of our bone. By the incomprehensible force of this union he has ceased to be simply God, neither is he become simply Man. He has reunited in one and the same person those two opposite Natures, which make him to be our Emanuel. God with us. He is not only Man, he is Man-God. He is not only God, he is God-Man: but as in Marriage, the union which is made, as intimate as it is, yet destroys not the substance of the two parties which compose it, each preserving its own with its essential qualities: So the Hypostatic union of the two Natures in Christ confounds them not. The one is not absolv'd by the other. They both subsist in him after a distinct and inexpressible manner, without any alteration of their essential qualities. Do not imagine with the *Nestorians* two persons; there is but one. Do not fancy to your self with the *Eutichians* a single Nature: there are two.

In a word, the Ancients affirm of Marriage, that it is the Symbol of the union

In union of regenerate Souls with God. They are all in him, and he in all them. As he who joyns himself to a Wife, becomes one and the same body with her: So, says

St. Paul, *He who is joyn-* 1 Cor. 6. 16, 17.
ed to the Lord, is made John 17. 21.
one and the same Spirit
with him. It is by the efficacy of this

mystical union that Jesus Christ said of the whole body of his elect, *That they are but one* Gal. 2. 20.

with him, and with his Fa-
ther; That his Apostle says, He lives
no more, but that it is Jesus Christ who
lives in him; And that the holy Spouse
says, That her well-beloved

appertains to her, and she Cant. 2. 16.
to her well-beloved. It is

the divine Love that is the efficient cause of this mystical union. 'Tis that which produces in us this holy metamorphosis. 'Tis that which transforms us into God himself. *Solus amor est, quo convertimur ad Deum, transformamur in Deum, ad hæremus Deo, ut simus, unus Spiritus cum eo,* Said a learned man, *Tis love alone by which we are turn'd to God, transform'd into God, we*
stick

stick to God that we may be one Spirit with him. "O Love! that always burns
 "and is never extinguished! Inflamm
 "me all over with thy fire, to the
 "end, that being consumed by the
 "sweet flames of thy affection, I may
 "be never sensible of any other love,
 said also the same holy Soul. How
 much, I beseech you, ought one to de-
 termine in all these prospects for the
 perfection and excellency of Marriage?

All other Societies are transitory
 unfertile, made up of nothing; or of
 a pure temporal interest. This of
 Marriage is only eternal. Death it-
 self, that puts an end to all, doth
 not always conclude this, because it
 doth not only unite the Bodies: It
 unites also the Souls.

Propert. lib. 1.

Eleg. 19 Sen.

Agam. A&S. 2.

*Trajicit & fati littora mag-
 nus amor.*

*Amor jugalis vincit, ac
 flectit retro.*

It is likewise very fertile, and the
 fruits which it produces are more
 precious than all the Gold of the
Indies. Thy Wife, says the Prophet,
 shall

shall be in thy House, as
 a Vine abounding in fruits ; Psal. 128. 3.
 and thy Children like Olive
 branches round about thy table. In
 a word, as I have already said, no-
 thing is more disinterested than the
 love of a Wife. She loves her Hus-
 band for the sake of himself, and be-
 cause she is easily persuaded that in
 his respect nothing ought to appear
 more aimable to her.

To know its whole extent, and how
 far it goes, you need only to read
 the Song of Songs in the Bible : There
 you will perceive the Air, and dis-
 cover the secrets of a certain plea-
 sure which charms the heart, and
 transports the Soul in spite of it
 self. It is filled with expressions so
 tender, and figures so effecting, that
 one must be harder than a Rock not
 to be wrought upon therewith. I
 know very well, that the principal
 design of the Holy Spirit, that di-
 ctated to *Solomon*, was to represent
 to us the flames of the Divine Love,
 and the mystical union of Christ and
 his Church. But we can never be
 able to frame to our selves the ex-
 cellency

cellency thereof, unless we suppose the same things in the conjugal union, since the one is imploy'd therein as the lively Image of the other. This being so, it is impossible to express the sweetness and satisfaction of a happy Marriage. This wise King speaks to us of it in such magnificent terms, and exposes to our eyes all its delights in so pleasant a manner that one is transported almost out of himself. One talks of nothing there but of my Love, my particular Friend, my Dove, my perfect one, my Sister, my Spouse, of surfeiting with Love of Myrrhe, of Aloes, of Aromatic smells; of passing the day with his well-beloved under the shade of Palm Trees, and amidst the flowers of Pomegranets: and the night, on the bosom and between the breasts of the fairest amongst Women. All this, tis true ought to exalt our minds above the objects of the senses, and to put before our eyes the ineffable sweetness of our Communion with Jesus Christ the real Spouse of our souls: But who doth not see yet further, that man ought to find in the union of Mar

age well near the same pleasures
 at the faithful discover in their u-
 nion with God : since the first is as
 were the Plan and Model of the
 second, and that the pleasures of the
 second cannot be real, if the pleasure
 the first is not so ?

In fine, I add that nothing is more
 noisome than this union. Marriage
 of it self the undoubted way to
 paradise. If an infinite number of
 persons go astray, and make it the
 way of Hell, it is because they practise
 not its pure maxims, and remove
 themselves from the ends which it
 proposes. God has instituted it to be
 an excellent remedy for Man against
 continence ; and by consequence to
 contribute wonderfully to his Salva-
 tion, by carrying him to Wisdom and
 sanctity. He likewise design'd it for
 man to be a perpetual means of in-
 creasing his vertues. One has a Wife.
 He has a Husband. They must be
 loved : They must be supported : And
 in spite of their proper infirmities,
 they must make it a continual joy to
 possess one another, by a love of
 complaisance which appears in no
 other.

other Society. One has Children, they must be instructed. One must labour to make them good in their kinds. They must have examples of goodness. One must instill into their minds wholesome principles. In a word, one must endeavour to save them. Can one afford them for their Salvation the cares which Nature and Grace require, without taking some for ones own? One has troubles: One has displeasures: One has tribulations: Alas! who has not?

Cornel. Gall.
1 leg. 2.

*O quam dura premit miseram
conditio vita!*

O! how hard a state of life
oppresses the miserable

One must digest them in patience: One must receive them with humility from the hand which dispences them: One must recollect all the motions of real faith and hope to avoid being overwhelm'd with their weight, and to discern through all these miseries, that hand of God who delivers when it is time, and who by an adorable dispensation often-
times

times makes of them in a Christian Marriage a source of Benediction and Grace: as they are one of Salvation and Sanctification.

It is, Sir, with the virtue of a Batchelour, and that of a married Man, as with avarice and liberality. This requires nothing but communication. That has nothing for its aim but restriction. One has the hand always open, because it loves to diffuse it self, and the other has it always shut, because it has no pleasure in gifts. The vertue of Celibacy with the men of this world is a dead virtue, that is of no use, nor profits any body. Which made *Tertullian* say very eloquently, *Malo nulum bonum quam vanum.* *Tertull. lib. 1. de pud.* *Quid prodest esse, quod esse non prodest?* It is an idle, barren, particular virtue, and which terminates in the sole subject, to which it is fastned. In a word it is a virtue of a carnal temperament or prudence, which has nothing of nobleness in it self, and which, if one examines it near, will appear to be founded upon the motives of a soft delicacy. The

The virtue of Marriage on the other side, is a living and fructifying virtue. It is a productive virtue which tends only to multiplication. It is a publick virtue. It is a virtue of example, *Omnibus patet*. It is a virtue of choice and election. It is a virtue of force and victory, and is only so upon the account of the great difficulties it has to engage with. *Virtus dum patitur vincit*, as a Poet says *Virtue whilst it suffers conquers*.

Certamen aufer ne quidem virtus erit.

Without opposition and engaging their would be no virtue.

In a word, it is a virtue of usefulness and profitable to all the world. There is none perhaps but this, to which one may justly apply these two verses of Sententious *Horace*.

Hor. Ep. l. i.
Ep. i.

*Aque pauperibus prodest,
locupletibus aque.*

Aque neglectum pueris senibusque nocebit.

'Tis equally advantagious to the
poor and rich.

And the neglect of it brings equal
damage to Boys and Old Men.

After having shewn you the excellency of Marriage with relation to the advantage of its union, it is not unfit to make it appear to you with relation to the authority it confers. By nature we love to rule, and to be superior. The design of making themselves equal to God, is what destroy'd our first Parents. One finds nothing so sweet as the power of commanding others, and of being obey'd. The Sacred Author lets us know that the very Apostles disputed concerning precedence. It is certain that this Spirit of pre-eminence is born with us: and one may say that it is perhaps the first of our inclinations. How much then ought Men to esteem Marriage, since it satisfies it in so agreeable a manner?

In effect, all cannot be Kings in a Monarchy. Dukes in an Aristocracy. States and Lords in a Democracy.

cracy. Heaven bestows this honour but on a few. Yet these for the most part marry, and are in a right hope for Children. Thus, Sir, of humane dominions, the paternal is undoubtedly most ancient and legitimate. 'Tis even that which has served as foundation to all others.

Methinks there is not enough of servance of this Sovereign authority of Fathers over their Children. There is not perhaps any thing in nature so pleasant, or so admirable: What delight to see this people of free will, subjected to your wills: Always disposed to obey you: always zealous for your service: always interested for whatsoever has relation to you. Do you speak? they reply to you. Do you not speak? they remain in silence. Do you blame? they are submissive. Do you command? they are full of joy. Do you give directions they obey. Do you prohibit? they abstain. Do you make appear to them an angry countenance? they tremble and are frightned. Do you discover one of good humour and love? you fill them with contentment. In word

ord, you do even what you please amongst them. You are the Master of their good and evil destiny. Without ever demanding of you the reasons of your conduct in their respect, they suppose it always full of wisdom, and they take a pride in a blind submission to it. As they are satisfied you can never do any thing to their prejudice, and that all your aim is but to procure their good : so they never undertake any thing against you, but on the other side they effect all they can to give you a testimony of their respect, their zeal, and acknowledgment. In fine, there never was an authority more agreeable, or more absolute than this. It is to a Father that this Verse of *Juvenal* perfectly agrees, in relation to his Children.

Ecc volo, sic jubeo. Sit pro ratione voluntas.

This I will, this I command, *Juv. Sat. 6.*
my Will is my Reason.

D

There

There is nothing that comes nearer to the Divinity, than this. And it is principally in this regard, that it is the lively image of it.

Nobis parentes sunt Deorum imagines.

Our Parents are as the Images of the Gods.

You will alledge perhaps that a great number of Subjects which make the felicity of other Governments is the misfortune of this, because it needs be that all Children are of the character I represent there. How many doth one see, that would swear they were born only to be a perpetual torment to their Parents? If one believes *Euripides* Amongst a great multitude scarce will appear a better man than his Father. According to *Sophocles*. There are some better, but many worse. I deny the consequence. It is but too true. Every place is full of ill-born Children, and unhappy Fathers. But, in spite of this ancient Proverb *Heroum filij noxae*, and whatever

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 A
 d, th
 eets affirm, it must notwithstanding
 granted, that it is chiefly among
 the scum of the people that appear
 these unnatural Children, who in-
 fringe all the rights of Nature, and
 Grace of Heaven and Earth, like
 other *Chams* and other *Alfaloms* em-
 ploy their sacrilegious hands, either
 to dishonour or persecute their Fa-
 thers. This is rarely seen amongst
 the generous sort, and in Families
 well orderd. I add, that there are
 very few Fathers, who may not, if
 they will, enjoy with pleasure that
 sweet Authority, which God has
 given them over their Children. 'Tis
 nothing which depends only upon
 education, and the manner of bring-
 ing them up.

There are three things which ex-
 pressly favour this paternal govern-
 ment, and may much contribute to
 render it agreeable and propitious.
 The first is, That Fathers do them-
 selves form their own Subjects, not
 only by the birth they take from
 them, but also by the education which
 they give them. They are in some
 sort Masters of their minds. Nature

puts them into their hands, like
 zed Tables, wherein is nothing
 yet written. They may imprint
 on them such Maxims, as they thin
 fit. They find there no resistance
 They receive the propensity th
 would give them without any o
 position.

*Terent. in A-
 delph. 48. 3.
 Sc. 3.*

*Ut quisque suum vul
 esse, ita est.*

Infomuch that it depends only
 them to teach them the art of
 beying and respecting. They al
 have the power to make them wi
 It is their own fault if they do
 enjoy that Empire whereof Sen
 affirms, That the chieftest streng

*Sen l. 1. decl.
 c. 19.*

consists in the love
 Subjects. *Unum est R
 inexpugnabile muniment
 amor civium.* In fine

depends on them alone to insp
 them with the fairest sentiments
 vertue.

*Quo semel est imbuta rece-
pit, servabit odorem Testa-
mentum.*

*Hor. Epist.
lib. 1. Ep. 2.*

that scent a Vessel first
takes, will affect it a great while.

For that end you want no store
of Rhetorick. There needs but your
own proper example. All Children
in general are pleased to imitate
their Fathers, and to do all they see
them practise. They copy them e-
ternally in their way of action, in
their manners, and oftentimes in their
very gestures. *Amat unusquisque sequi
tam parentum,* says St. *Ambrose*. *O-
rator filius quæ viderit patrem facient-*
em, says likewise St. *Austin*. Thus
nothing is more important for Chil-
dren than example. But nothing also
more commodious for Fathers,
who are capable of affording good
examples. They may by this means save
an infinite number of words and dis-
courses. If we believe St. *Bernard*,
Example is the best of Sermons. *Ser-
monivus & efficax exemplum operis est.*
And after *Seneca*, there is no short-
er

Sen. Ep. 6.

er road to virtue, Long
*gum iter est per precepta
 breve & efficax per exemp*

la. Long is the way by Precepts
 short and efficacious by Examples.

The second advantage of this government, whereof I speak, is founded upon the hope, which all Subjects entertain of holding one day or other the same place their Fathers do, and of becoming in their turn the Kings of their Children. Therefore if they have never so small a stock of reason, they will take care to practice towards their Fathers those duties, which they would be displeased to see unpractised towards them, when they should possess the throne of Paternity, if one may be allowed to speak so. If we love to imitate our Fathers, we do not less love to be traced of our Children. It is undoubtedly for their interests to acquit themselves religiously towards us of that obedience, submission, and profound respect, which even nature dictates to them, and not to establish Maxims repugnant thereto, because they will establish them against themselves.

elves. For the most part one is longer Father than Child, and so were not these Duties, as they are, the justest in the world, by a principle of Self-love there is not a Child but ought to hold them sacred.

Would you know what I call the third advantage of this authority of the Father over his Children? It is, that he exercises it continually under their eyes. It is, that he alone proposes to himself their good. It is, that he labours only for their advancement. This is his general design. This is his principal end. This is his single prospect. Must not Children become very ungrateful, not to honour and respect with all their power those Fathers, who undergo such pains of body and mind, and who sweat in their sight even blood and water, in order to render their condition happy, and to leave them a good fortune? All have not success, 'tis true: *Non licet omnibus adire Corinthum*. But, be it as it will, all have the intention. All tend that way. All propose it to themselves. Are you not of opinion, Sir, that

there would be even more blindness than ingratitude in Children, that refuse to submit themselves to this reasonable dominion, since it has been established by nature, and so strongly recommended by God himself in his Divine Scriptures, purely for their Salvation: and that it intirely aims at their proper good?

Behold three Characters, that are peculiar to paternal government, and which distinguish it extreamly from all others. Who can dispute after this the sweetness of it? In effect nothing is more. But it is not enough considered. I maintain that it is one of those things, which may most alleviate the cares and troubles of a Father. What pleasure is it, once again, to have Children, who like so many faithful Subjects are about you for your guard, to serve you, to love you, to respect you. What satisfaction to be able at all times and in all things to rely upon their heart, their faith, and their zeal! What contentment never to impose but such commands, as they readily perform, to say to one go, and

and he goes; to bid another do this,
 and he does it! What secret joy to
 observe all these other-selves, these
 verdant plants, these rising Stars,
 which God has brought forth in your
 own bosom, to envy one another in
 the concern of your welfare! In a
 word, what extream blifs to have
 always at one's table and about one
 such a troop of real friends, uncor-
 rupted Servants, and submissive Sub-
 jects! If one regarded things as they
 are, where are the bitters that all
 this is not capable of sweetning?
 where are the misfortunes, that the
 prospect of this good would not ob-
 literate? And yet 'tis Marriage that
 produces all this satisfaction for man.
 'Tis that which procures him all
 these advantages. It is by that Chan-
 nel, that God distributes to him all
 these favours. By consequence what
 can one apprehend of more use to
 him? What can be more excel-
 lent.

One affirms of truth, that it is
 what all the world believes. I as-
 sert just the same of an excellent
 thing, it is what all the world makes

practice of. According to this principle one may say in a certain sense that nothing can be more excellent than Marriage. It is of universal practice, As I have already insinuated, a perpetual Celibacy was never esteemed in the world. At all times it has been regarded as a thing disagreeable to mankind, and as the Pest of Republicks. The *Romans* deprecated Batchelours of Testamentary Legacies. The *Corinthians*, of Burial. The *Argives*, of all sorts of Presents. And the *Athenians* even carried their severity so far as to whip them before their Alters upon their solemn Feasts days.

But, Sir, if Marriage is of all times and of all places, one may say that it is likewise of all persons. Birth, Death, and Marriage are the three bounds where all men meet. All are born: all dye, and almost all are married. Little and Great: Rich and Poor. Kings and Shepherds. Learned and Ignorant. Civilized and Barbarians. Philosophers and Orators. Young and Old. All kinds of Men. Of all kind of professions. Of all Ages.

ges. Of all Statures. Of all Complexions. All Marry. All enter into this great Society. All get themselves admitted into the Brotherhood. There is no condition in the world, where one has so many companions. Methinks this ought to render it yet very considerable. But as nothing makes a virtue appear more splendid, than to compare it with its opposite vice; to shew more fully the excellency of Marriage; is to compare it with the infamy of incontinence, its contrary, which is the subject of the Second Part of this Work.

OF

OF THE
INFAMY
OF
Incontinence

PART. II.

IF I was only to treat with Saints upon this Subject, I should not have occasion to use many words in order to persuade them, that nothing is more infamous than Incontinence. To convince them hereof, it would be sufficient to tell them, that nothing is more repugnant to that pu-
rity.

city, which they profess. But, Sir, it is with Sinners and great ones too, that I must have to do. Even with such, who for the most part are grown old in criminal habits, and who make a sport of that filthy debauchery, for which Heaven declares so much abhorrence.

You apprehend that if they are insensible of the charms of Marriage, they are no less of the horrors of Lust, and that it is equally difficult to convince them of the excellency of the one, and the infamy of the other. They are a sort of people willful in their blindness. They resolve to see nothing in the first but what is irksome, in order to make it an object of Contempt. They refuse to see any thing in the second but what's agreeable, in order to make that a continual object of Concupiscence.

This disorder is even so common, so general, and so well fixed in Society, that to undertake to withdraw men from it, and to exhort them to return from an error, which it is much more easie to blame than avoid, is in some sort to make himself ridiculous;

diculous; *Blandum malum est Luxuria & quantum accusare facilius est alio quanto, quam vitare!* as an ancient Author so admirably says. That is *Luxury is a soothing evil, which we may with more ease censure, than avoid.*

'Tis certain that there is within an apparent sweetness. One may affirm of Lust, that it is the bosom of the voluptuousness of the senses, where sinners take their sleep with pleasure. But O cruel, fatal, and pernicious bosom! one sleeps there only to be destroyed. If on one side you taste the sweets of Nectar, on the other, you suck the bitter of Poyson. Alas! who knows not that *Samson* found his death in that of *Dalilah*: *David* almost his in that of his *Bersheba*: and *Mark Anthony* the loss of an Empire in the bosom of his *Cleopatra*?

Sen. *Ædip.*
Act. 1.

——— O! fallax bonum,
Quantum malum fronte
quam tanta legis!

Oh faithless good! how
much ill does thy smooth looks conceal.

What

What satisfactions soever the Libertines find in such wanton imbraces, early, or late, says *Seneca*, they are converted into punishments. *Sed ipsa voluptates in tormenta vertuntur* *Sen. Ep. 25.*

All this is most true. Experience proves it every day in an incontestable manner, and yet men will not refrain this evil conduct. They take delight in such an error, and are pleased with so agreeable a madness. It is a Sea, wherein they take a pleasure to drown themselves: They hold to this unhappy vice with indissoluble chains: *Toto corpore, omnibus unguibus*, as the Proverb.

We may distinguish three sorts of persons, that are engaged in the shameful commerce of the flesh. The one seeks after it by inclination, and make it their chiefest good. Another sort continues it because they cannot get rid thereof, being retained as it were in spite of themselves by force and custom, and by the fatality of their temperature. The last apply themselves to it both by inclination

nation and custom ; but they look upon this sin as a piece of gallantry and as a mode in Society which they are allowed to follow with others and without hazard. All these offenders equally deserve your horror.

Place, Sir, in the first rank all those Libertines of Profession. All those Epicureans. All those Sardanapali who only study to satisfy the irregular appetites of Nature, whose Bell is their God, and who seek their glory in their proper confusion, as the Apostle says. They are naturalized into their offence. It is their very Element. They are so pleased with their condition, that they are extremely unwilling to leave it. Like true Swine, they love to abide in their uncleanness.

For whom has this fair Sex been made, that is the ornament of the world if not for man, say these Debauchees where can he find more delight than in the bosom of a fine woman ? Have not these mortal Goddesses been embraced by the Gods themselves ? those Gods that are so much above humanity ? Have they not quitted all the charms of O-
lympus

limpus in order to enjoy here below their
 voluptuous imbraces? and yet forsooth, we,
 to whom nature has given them in pos-
 session, must not be affected with them:
 or if we are, as it is impossible not to be,
 since one single regard of theirs is
 able to enflame the heart,
 utit videndo fæmina, we Virg. Georg.
 must be prohibited to re-
 ceive our caresses, and to be enamour'd of
 them! What, say they still, we are born
 with dispositions, that draw us impetu-
 ously towards this charming object, and
 we must exert all our cares to remove
 our selves from it. Nature it self shall
 give us an extream hunger after this
 delicious food, and we must not be satisfied
 with it in the midst of that abundance we
 have thereof. If this ardent desire of
 ours was not lawful, Nature doubtless
 would not have afforded us the same. Ni-
 hil censeamus esse malum, quod sit a
 Natura datum hominibus, says the Fa-
 ther of eloquence. And if it is good, why
 should we not receive its influence?

But, add these infamous Men, if it
 is lawful to use women, and to make
 these amorous thefts; which the great
 Jupiter himself has so often preferred

to all the glory of his Throne, must
 a man be a fool to be eternally fix'd
 one, and to deprive himself by this mean
 of the pleasing liberty of change? *Natura*
diversis gaudet. What is there
 effect that is more acceptable to man
 than variety of meats, and that happy
 diversity of all things, which this good
 Mother affords him? Is it possible that
 this man, for whom she has made
 things, should enjoy less privilege than
 Beasts, and that she would connect him
 to one single Woman, whilst she grants
 to other creatures the licence of taking
 what they please, those, to whom she has
 given infinitely less inclination for
 pleasure, than to Man? Has not she
 likewise obliged a thousand people of
 world to establish Polygamy, Letters
 Divorce, and even some to render all
 men common in Society.

Happy the Country, that is de-
 stitute of such Monsters! Happy
 Christendom were void thereof, and
 they inclosed in those miserable pla-
 ces, where reason is extinguished
 and where men have nothing of Man
 but the Name! *Sunt quidam non re-*
sed nomine homines, as the Roman Ora-
 tor

tor. Can one imagine, that there should be found of them any where else? Can it be believed that a thing of such absolute impiety and baseness, *Nihil est aut nequius, aut turpius* *effeminato viro*, should come into a good and civilized Nation? But, alas! they are every where. The wisest people, and best ordered States are no more exempt, than others.

What horror, Sir, ought one to conceive for these persons, who have as it were sworn upon the very Altars to continue all their life in the application of this Sin, and to make it all the Paradise they allow of? As if this very nature, which has confin'd our inclination to the other Sex, and which for the propogation of Man-kind makes us ardently covet the same, had not given us a reason to discern good and evil, and to rule our desires. As if she had not placed in our minds impressions of shame, which are not to be effaced without ceasing to be Man. As one of her first Lessons, which she gives us, was not temperance and sobriety.

briety. As if one of her principal ends was not also to distinguish us from Brutes in subjecting all our senses to the empire of reason. As if the same nature did not instruct us that the pleasure of virtue is yet much greater than that of voluptuousness.

Major est virtutis iucunditas, quam ipsa voluptas, quae percipitur ex libidine & cupiditate. In a word,

Cic. in Verrem
L. 1.

as if the real happiness, to which she makes us tend, did not consist in the practice of things which are most agreeable to the excellence of our being, and which make us approach nearest to that Divinity, from whom we receive it.

The offenders of the second order are unquestionably very culpable; but they are, I confess, much less than those of the first. They deserve an infinite blame, 'tis true, for being engaged in such criminal habits; but they are in some sort worthy of our praises for being displeased therewith, and for desiring to quit them. He that affirmed habit to be a second nature has not

hit amiss. It must be granted that nothing is of more force, and that there is a great difficulty in its conquest. *Vincere consuetudinem dura est pugna*, as St. *Austin* says: And to speak with *Seneca* the Tragedian,

Dediscit animus sero quod didicit diu. *Sen. in Troad. Act. 9.*

It's very hard to forget what one has learnt by a repeated practice, and a wound often renewed is long in curing, *Vulnus iteratum tardius sanatur*; Tedious is the cure of a repeated wound.

Experience tells us that a single Act doth not suffice to form a habit. One must repeat it often. A man is not wicked just of a sudden, he grows so by degrees.

Nemo repente fuit turpissimus. *Juv. Sat. 2.*

But when this habit is once formed, it is not easily forsaken with us. *Consuetudo pessima non statim abjicitur*. One has need of all the efficacy

ficacy of Grace to disengage himself from it. The great St. *Austin* is an admirable example of it. After he had reflected upon the irregularities of his conduct, and the necessity that was imposed on him to convert himself, in order to be made partaker of the Salvation of Jesus Christ. How much time did he take to determine himself to it? How many delays? What difficulties in breaking his Fetters? What pleasure did he find in bearing them notwithstanding their weight? *Delectatus morbo*

Aug. Conf.

L. 6. C. 12.

carnis & mortifera suavitatis trahebam catenam meam, Pleas'd with the dis-

ease of the flesh, and the fatal sweetness, I drag my chains about; Says he of himself. From whence appears the truth of what he writes elsewhere, that when one doth not immediately resist the evil custom of sinning, it is turned into necessity.

Behold precisely the State of these Lascivious Demy-converts. They are somewhat ashamed of themselves. They are persuaded they live ill. They even form desires of being freed from

the

the tyranny of Sin. Would to God, say they, that our hearts were pure enough and our reasons sufficiently enlightened to disengage us once from all these objects of our Lusts! We know that our duty engages us to it, and that nothing is of more necessity. But, alas! when we would dispose our selves to the practice of this virtue, we find the vice so strongly rooted in us, that it renders all our efforts unprofitable. The Law of the members fights against the Law of the understanding. Every day we take the resolution to forsake our obscene courses, but we are still infatuated so far as to represent our selves incapable thereof. Putabam enim me miserum fore nimis, si fœminæ privarer amplexibus, said St. Austin; behold the very condition we are in.

You will find others, Sir, that will even excuse themselves upon their constitution. We are, say they, of an amorous complexion. Nature has framed us in such a manner, that she has made women absolutely necessary for us. Were we to lose an empire, or life itself, we are compelled to follow our Cleopatra's and sleep in the bosom of our Dalilah's.

Dalila's. *It is the fatality of our Stars
and its Influence we cannot resist, tho'
we are concerned we cannot do it.*

Ovid. Trist.
Lib. 2.

*Non equidem vellem : sed
me mea fata traherant.*
Not my own will but fate
still push'd me on.

*Who is ignorant of the force of con-
stitution? who forgets the Father of
Philosophy, Mores animi sequuntur tem-
peramentum corporis? The inclination
of the mind follow the temperament or con-
stitution of the body.*

It's true, there are those unhap-
py tempers, which nature seems to
have given men only to destroy them.
We observe those, who are so sub-
ject to the transports of anger, that
when they want occasions to exercise
it, they fall upon themselves. Like
the fool in the Poet, who ran after
his own shadow with a stick in his
hand, in order to be revenged of it
because it represented him much big-
ger than he was. There are others
so extraordinary lascivious, that no-
thing is capable of qualifying the
fury

fury of their brutality. Witness that
Monster of immodesty, of whom Ju-
venal.

Et lassata viri, necdum

satiata, recessit.

Juv. Sat. 6.

With repetition tir'd,
the insatiate Whore retires.

As you are wise, and of a regular
conduct, I question not, Sir, but you
abhor all these debauchees. And who
doth not? In short, habit and com-
plexion are very idle excuses in
the Tribunal of the Divine Wisdom.
They are even of no validity in that
of human wisdom. This knows its
force and tyranny, I confess, but it
detests those who practice not all due
efforts to surmount them. It says,
'tis true, that man is prone to Sin, but
to remain in his error is proper to the
Beast. *Est humanum peccare, sed belui-*
num in errore perseverare, Humane frail-
ty errs, but perseverance denotes a
brutal Nature. There is no man so
barbarous, but education can civi-
lize.

*Nemo adeo ferus est, qui
 non mitescere possit,
 Simodo cultura patientem
 accomoder aurem.*

*Hor. Ep. L. 1.
 Ep.*

Sure there is none so miserably
 wild,
 But wholesome precepts may re-
 duce to mild.

As great as the number and crime
 of these lustful persons is, those of the
 last Order surpass them still extream-
 ly. Here, Sir, I would have you re-
 collect all the motions of your mo-
 desty to detest the most execrable
 thing, that it's possible to imagine.
 The Libertines of the first Order are
 doubtless very abominable. Nothing
 is more horrible than their conduct,
 and there is not one of them, but is
 most justly entituled to what a Chri-
 stian Poet says of the wickedst Man
 in the World, with as much elegance
 as truth.

Susque

Susque velut vivit sus moriturque velut.

Hog like he lives, and like a Hog he dies.

But why should we be surprised? Are not these unhappy wretches professed Atheists? They allow neither Heaven, nor Hell: and they equally ridicule Religion and God, who is the object of it. Their Libertinism is a necessary consequence of their pernicious principles.

Those of the second Order, are, I confess, so much the more criminal, as they know their Duty, and perform it not; as they sin against the light of their proper Conscience, and as they are acquainted with the Law of God, which is, that they who do these things are worthy of death: But they are the first in condemning their own conduct. They grown under the weight of their infirmities. They acknowledge that they are lost without the intervention of God's mercy. They intreat him to deliver them from the slavery of their passions, And what delight soever they find

find in the crime, they have no sooner committed it, but they feel shame and remorse, at least generally. This is some alleviation comparatively to the former.

But where can one find terms of force enough to represent the enormity of the Crime of these last offenders? they not only abandon themselves to the filthiness of Incontinence, but which is a Prodigy of iniquity, they think a Christian may do it with impunity. They look upon it as a lawful thing, and practice it without any token of shame. Not the least scruple of committing the same. They do it with as much delight, as a Fish drinks water. It is the proper element of their flesh.

Can one believe, say they, that what is so natural to man, so universal, authorised by the example of all sorts of Persons, and all sorts of Nations, that what is practised by those very people, who prohibit it to others, should be a sin? What is more ordinary, and of more general use, more extensive, and more constant, than the sport of love?

Vitium commune omnium

est.

Gerent in A-
delph.

'Tis the common vice of
all Men.

Certainly, say they, *this cannot pass for a sin, and if it be one, it is at most but a venial sin, which of its nature is not damnable.* In a word, they are so desperate to say, that the worst which can happen to them is, that if they are damned, it is with company. O madness worthy of Hell ! Is it not very amazing, that persons of this opinion should dare to call themselves Christians, and that they should be impudent enough to dishonour every day by their presence the Sanctuaries and Altars of the God of Holiness ?

Methinks there needs but a little good sense, if they had no other helps, to convince these detestable incontinents of the most prodigious blindness that ever was. Shall custom be able to change the nature of things, and to make that become a good which is of it self an evil ? If we were in the *Persian Climate*, should we be under an

obligation to adore the Sun under pretence that it is the mode and Religion of the Country ? Must we of necessity ruine our selves, because others do the same ? we may, 'tis true, be sometimes deceived in the Judgment we make of things ; we may take that for a virtue, which is but a vice at bottom.

*Fallit enim vitium specie
virtutis & umbra.*

Juv. Sat. 14. Vice deceives with the
borrowed shape of virtue.

But when we are once persuaded, that what we do is a sin, and we don't cease to commit it under pretence that it is publick, and of common use, nothing can ever excuse us. We are worthy of the utmost punishments. What shall we say then of those wretches, who upon this foundation abandon themselves to the dissolution of Lust : That is to say, to what Cicero himself, as much Pagan as he was looks upon as the greatest of all evils, *Nihil est malum, nisi quod tur-*

pe aut vitiosum est. There is nothing ill but what *Cicer. Tuscul.* is base and vicious.

We shall observe in the sequel a little more particularly the vanity of all these illusions, and the enormity of the crime of all these kinds of Libertines. But, before we leave them, be pleased to remark, Sir, that this filthy debauchery, which is the subject thereof, is a many-headed Monster, and a spring which divides it self into several rivolets. To speak properly the men of the world acknowledge no other incontinence, than that of the Body, which is accomplished by the union of Sexes. But the Gospel whose morality is infinitely more holy than that of men, establishes four others besides that, which it likewise affirms to be very criminal, to wit, that of the heart, that of the eyes, that of the mouth, and that of the hand.

The incontinence of the heart is nothing else but the Concupiscence of Women, and a violent desire of being joyned with them, through the sole principle of a sensual pleasure.

Naturally we find a satisfaction in the thoughts of a handsome Woman, and we revolve agreeably in our minds the remembrance of what we have seen aimable in them. When that blind Boy, whom Paganism yet more blind has made a God, has once pierc'd the heart with one of his invenom'd Arrows, he produces there immediately all the motions of his immodest mother. Then it is, Man becomes Frantick, and void of sense. All his conduct is but a pure extravagance. He is no more himself, but the object's that inflames him. It is a shadow that pursues him every where. His continual thought day and night. His watchings and his dreams are full of it, his imagination represents to him continually the Image of her whom he adores. Her idea is always present with him, and he imbraces it with the same pleasure as if he held her effectually in his Arms.

*Hanc specto, tenecque sinu
pro conjuge vera*

Her I behold, and as my
real Wife embrace.

Ovid in Leodamia.

This infamous love so captivates all the senses and all the faculties, that the principal end the Soul proposes to it self, is to satisfy the passion. Need one be amazed after this, that *Atantius* assures us with *St. Paul* that nothing is so disagreeable to God, as an impure mind, and a lustful Soul: *Nihil est tam invisum Deo, quam mens incesta & animus impurus.* There is nothing so hateful to God as an incestuous and impure mind.

You will admire perhaps that I give to the eyes a particular fornication. But, Sir, without doubt you have not forgot what *Jesus Christ* says, That a Man who looks upon a Woman *Mat. 5.* with an eye of Concupiscence has committed adultery with her in his heart. You know likewise that *St. John* speaks of the lust of the eyes. And you are not ignorant.

norant that nothing is more common in the world, than this sort of wantonness. I dare even affirm, that the eyes corrupt the heart, and the one would be innocent, if the others were not faulty. In effect the eyes are the Gates or Windows of the Soul. It is by them that objects enter into it; and these objects excite therein the motions of Concupiscence; from whence comes this common Axiom, *Objecta movent sensum*. 'Tis for this *Quintilian* regards the eyes, as the path which leads Vice into the Soul.

Vitijs nostris in animo per oculos via est. That St. *Quintil. De-* *Austin* says, a lascivious eye is the messenger of an immodest heart, *Impudicus oculus impudici cordis est nuncius*: and that the *Athenian* Oraters would have us judge of the manners of men by their eyes. *Oculi morum indices*, The eyes are the interpreters of the inclinations and manners.

One cannot sufficiently aggravate the disorders of the sight. By that was sin admitted into the world, and by sin death, and by death the end of all

all men. The Fruit of the Tree of Knowledge was fair to see, says the Scripture *Eve* beheld it. She desir'd it. She eat of it. She sinn'd. One may say that a fine Woman is this prohibited fruit. But where is he that is not pleas'd to look upon it? The best of men cannot refrain. They do it oftentimes without any design to offend God. They propose nothing to themselves, if you will, but to admire the excellency of the Workman in considering so curious a work. But the Devil more ingenious than they, makes use of this sight to kindle in their hearts the fire of concupiscence.

*Si nescis, oculi sunt in amore
duces.*

If you know it not, the
eyes are the first guides
to love.

*Probert. L. 20.
El. 12.*

They come at last to desire this fruit. Their flesh is tickled with hopes of possession. They unhappily destroy themselves by this means.

Virg. Eclog. 8. *Ut vidi, ut perii, ut me ma-
lus abstulit error.*

Alas there are but few now a days like Job, who made a contract with his eyes not to look upon a Virgin. One sees every where lascivious eyes. The Publick walks serve only to exercise their immodesty. They respect not even the Altars of the Lord, and the Assemblies of his People. If a man discovers a Lady there of a well made, agreeable aspect, he willingly prefers the pleasure of observing her, to that of discharging the duties of Piety. There needs no more to freeze the hottest devotion. *Homo ex humo sine humanitate non est homo.* Man is made out of the earth, nor is a man without humanity.

By the lust of the mouth, I apprehend those filthy Words and Songs, so unbecoming and lascivious, that hurt chaste ears, that excite the reddest modesty, and whereof the use notwithstanding is so frequent amongst men. This is certainly a species of fornication, as well by the pleasure
that

that is taken in uttering these obscenities, as because they are the inkindlers of concupiscence, and contribute much to the corrupting of the affections. One may even be assured without fear of a mistake, that those who are pleased with such kind of discourses, are already very much corrupted in their hearts. In effect, the mouth speaks only from the abundance of the heart, as Christ himself. One is the interpreter of the other. The mouth speaks ill, because the heart thinks ill. The effect pursues the nature of its cause : and such as the principle is, such also is the act. *Ream linguam non facit, nisi mens rea.* We may even affirm ; that these lascivious tongues are almost an infallible proof of a licentious life ; for as St. *Chrisostom* says, *Verba sunt signa eorum*, Words are the images or representation of things. The words of men very often give us to understand what they are.

There is very little appearance that a man will not act as he loves to talk, and that being immodest in his conversation he should not be so in his conduct.

If

If in the morality of our Saviour, one must give an account of useless words, which are neither good nor evil; Judge, Sir, what a reckoning those will have, who make these impure and hurtful words a subject of diversion, and who have contracted so large a habit of them, that they cannot express themselves, whether in speaking, or in writing, without naming every thing by its name; As the *Plautus's*, the *Horace's*, the *Ovia's* of the time past, the *Rebalai's* and the *Montaign's* of our time. It must be confessed that nothing is more unworthy of a Gentleman, than this manner of action. Modesty is the thing of the world most agreeable to Man, but especially essential to a Christian. It is a character that denotes him from all the rest. What was more carefully and earnestly recommended to us by the Apostles, than a purity and sanctity in all our conversation?

In fine, what shall I say of the excesses of the hand with relation to this miserable sin of wantonness. O God, what abominations! what obscenities!

nities ! what unlawful uses ! what infamous things, which one durst not either think or relate, doth it not commit ? This crime, which modesty will not suffer to be named, as common as it is, is ne'er the less enormous. It was long since struck with the curse of Heaven in the person of *Onan*, Son of *Judah*, whereof the Scripture tells us. *Gen 38. 9.*

Is it a wonder after all this, that God should have so much horror for this crime ? Is it any surprise that he should thunder against it such dreadful menaces ? It is matter of consternation that he should join to it an hereditary curse upon families ? In a word, that he should so often bring upon the people and upon private persons such terrible marks of his displeasure ? It must be granted that nothing is more frequent in Holy Scripture, than prohibitions to commit this Sin, and the examples of its punishment. It is not in the Decalogue alone, that God says, Thou shalt not commit Adultery. He speaks it in a thousand other places of his word,

word. The New Testament especially recommends to us nothing else. The Sermons of our Saviour, and the Epistles of the Apostles are filled therewith. Their principal end is to dispose us to a purity of body and mind : and they protest that nothing is more displeasing to God, than the polluted Garment of the flesh. It is not *Sodom* and *Gomarrha* alone that has drawn down the fire of Heaven. Alas! a thousand other Cities, and an infinite number of other sinners have been consumed in all Ages and all Nations upon account of this unhappy Lust. But admit there was nothing else except the punishments of another life, and that hideous Lake of Fire and Brimstone, to which in the Theology of Jesus Christ and his Apostles it necessarily leads men, needs there any more to convince us, that nothing is more pernicious, and ought to be more soveraignly hated by us?

Is it not strange, perhaps you'll say, that God who knows Man so well, should with so much exactness prohibit a thing, which is so natural to him,

him, and that he should condemn him to the punishments of Hell for a Sin, which it is almost impossible for him not to commit in one of those kinds you have treated of? doth not St. *Paul* say, That the flesh is not subject to the Law of *Rom. 8. 7.* God, neither can it be.

I reply, Sir, that this great propensity it self, which Man naturally has for this debauchery is one of the principal reasons, that have oblig'd the Creator to joyn so much punishment to it, and to thunder so many Curses upon it. If inspite of his prohibition and all his threatnings, Man is insolent enough to abandon himself to it as much as he doth, judge to what excess he hath pushed on the crime, and what he had been able to attempt without it.

Et nihil est, quod non effra-
na captus amore Ausit.

Ovid. Met.
L. 6. Fab 8.

It

It is then to abate a little the impetuosity of this furious passion, that God has us'd him so. He has been pleas'd to punish with most bitterness and severity the vice, where Man finds most pleasure, and for which he has most inclination, to the end that the fear of so formidable a chastisement, might be as a Bridle to retain him in his duty. There are few of those persons left, of whom one might affirm,

Oderunt peccare bonæ virtutis amore.

Hor. Epist.
L. 1.

They hate to sin for the pure love of virtue.

Most frequently we love this virtue, not for its own sake, but by reason of the punishments that attend vice. *Difficile est persuadere hominibus honestum propter seipsum diligendum.* 'Tis a

Cic.

difficult thing to persuade men that virtue is to be lov'd for its own sake. If there was no good to hope for in practising the one, and no evil to fear in committing the other, we should become

become as wicked as the very Devils. Our Love and our hatred are equally concerned. God proposes magnificent rewards to our virtue, and terrible punishments to our vice, in order to tie us fast to the one, and to remove us from the other. 'Tis certain that this fear, as servile as it is, becomes extreamly advantageous to us, and is of great assistance to rectifie our manners; from whence comes this saying of Divine *Plato*, *Ubi timor, ibi & pudor*, Where there is fear, there is modesty. And that of the learned *Tertullian*, That there is no conversion where there is no fear. *Em n latio nulla, ubi nullus est metus*; There is no punishment where there is no fear.

I grant that it is very difficult to practice the duty of that Evangelical continence, to which our Baptism engages us. Of this kind of sin, which one usually calls the favourite sin, the wantonness of the flesh is that of all the rest, which is hardest to get rid of. 'Tis that which our Saviour alludes to, when he speaks of pulling out the eye, and cutting off the hand. But the rougher the Fight is, the more glori-

glorious is the Victory. *Non est gloriosa victoria, nisi ubi fuerint laboriosa certamina*, as St. Ambrose says. There is no glorious victory without a difficult engagement.

God in prohibiting us this wantonness, commands us at the same time to sacrifice to him all those unhappy inclinations we have to commit it, which so agreeably flatter our senses. Nothing is harder, I acknowledge, to such carnal men as we are: but nothing is of more necessity, nothing more just.

Hoc decet, hoc leges, jusque, pudorque jubent.

This every Law and Modesty requires.

You must needs be fully convinced of this, if you reflect upon the horrible miseries that fornication draws after it. I have already hinted them in divers places. But one can never produce them all; so great is the number of them. It stupifies the mind. It blinds the understanding. It corrupts the will. It weakens the memory.

Luxuria

Luxuria sensum hebetat, confundit intellectum, memoriam obdurat. It sullys all the affections. It impoysons the virtues. It fortifies the vices. It interrupts the quiet of the Soul. It puts it into a perpetual agitation. *Sævus criminum stimulus est libido, qua nunquam quietum affectum manere patitur. Nō esse fervet, die anhelat.* So that what satisfaction soever our unhappy flesh finds in it, it still discovers more of bitterness.

Creg. in Moral.

Amb.

Plus aloes quam mellis habet.

It has more of bitter,
than sweet.

Juv. Sat. 6.

We ought to affirm no less in relation to the miseries it makes the body suffer. In general, it is extremely weakned with it.

Vires adimit veneris damnosa voluptas.

The sights of *Venus* much
abate our strength.

Ovid de Pont.
10.

The

The greatest part of those distempers, that Physitians call Chronical, which are the sharpest and most incurable, proceeds from thence. How many other debaucheries doth this occasion to those, who are plung'd herein? what pains, what infirmities doth a man incur for the sake of a pleasure, that's equally short and unprofitable, says that eloquent mouth of

ancient Rome? *Plerique
Cicer. L. 1. propter voluptatem & pravam, & non necessariam*

tum in morbos graves, tum in damna, tum in dedecora incurrunt. There are some foolish enough to chuse rather to dye thereof, than to discover their shame by a modesty, that *Horace* has reason to misinterpret.

*Hor. Ep. L. 1. Stultorum incurata pudor
l. 16. malis ulcera celat.*

Almost all the inconveniencies of Old Age are owing to a Licentious Youth, but how few are there that attain to it, by pursuing this path; there needs an exceeding strong temperance to live long in such a course. This
maxima

maxim of St. *Chrysostom* is certain and general, *Luxuriose viventes senes fieri non expedit.*

What prejudice doth not this very Lust cause a man in his fortune? What else could hinder *Mark Anthony* from obtaining the Empire of *Rome*? what made *Paris* lose his *Troy*? How many persons become miserable every day through this occasion? Doth it not impoverish the rich, and obstruct the poor from growing so? How many are there, who like the Prodigal in the Gospel spend all their estates with Women of corrupted lives, and after they have ruined themselves by the excesses of this debauchery, naturally, as it were, fall into an Hospital, or slavery? *For an adulterous Woman*, says the wise *Prov. 6. 26.* man, *a man is reduc'd to a morsel of bread.*

All these calamities are undoubtedly very great, but approach not the loss of Salvation, which very often attends the sin of Lust. The Whoremongers, says the Scripture, shall not inherit the Kingdom of Heaven. Their portion is in a lake of Sulphur. In effect,
this

this of all sins makes the most impenitents. There is not one that's more pleasing to the flesh. 'Tis found agreeable in every Age. The very Grey-beards are no less subject to it, than youngmen. If they have less vigour, they are oftentimes more concupiscent. The two Elders in the Story of *Susanna*, who were so taken with her beauty, and seeing her naked in her Garden burnt for love of her, are a very sensible example of it. If old-Age be impotent in respect of action, it is not so in respect of desire. When old, we always wish to do what we did being young, and if we are not able yet we find a sort of pleasure in desiring it, and entertaining our selves with it, as *Plato* said of himself. O God! That ever Man should be so wretched as to endanger eternal and infinite joys for such insipid, short delights! That Men of such contrivance and wisdom in the civil and politick life, should be capable of such a monstrous indiscretion! That our loss should depend on the Eye of a fine Woman! That a little supple Skin extended over the flesh,

and

and covers nought but blood and
 ones should have force enough up-
 on our minds to make us renounce
 our largest Interests, and all the hopes
 of Paradise ! How much reason have
 we, I beseech you, to humble our
 minds in the thought of so much in-
 firmity ?

In a word, Sir, if you are not yet
 persuaded, that nothing is more infa-
 nous, or more pernicious than Lust,
 consider the disorders which it causes
 in the world and in Families, then
 question it if you can. One must
 refer to this detestable Sin the greatest
 part of general and particular, pub-
 lick and domestick quarrels. How
 often has it embroild States, and over-
 thrown Empires ? How many Wars
 and disputes has it occasion'd ? How
 many Marriages has it disturbed, and
 made unhappy ? If a man considers, he
 shall find that it is the Origine of al-
 most all the thorns of those, who suc-
 ceed ill. If Husbands lov'd their Wives
 as tenderly as *Ulyssis* did his *Penelope* :
 and if Wives were as faithful to their
 Husbands, as *Penelope* was to her *Ulyssis*,
 'tis certain that we should not see a
 hundredth

hundredth part of those disgraces that we do. They are owing to the want of this common wisdom of Men and Women, at least generally speaking. From this principle arise those evil humours, and cruel jealousies, which cause to them both such smart vexations.

But it is not only in this that Incontinence is fatal to the World. It is likewise in this respect, *viz.* That it aims at nothing but its ruine in averting Men from Marriage; which is the true principle of its preservation. Would you know the difference between Marriage and Fornication? Marriage proposes nothing to itself but the propagation of Mankind, whereas the other aims at its destruction. *Adulter non prolem, sed voluptatem quarit*. Marriage glories in the production of Children. Fornication is ashamed of it, and tends only to obstruct their generation. What horrors, what infamies are practis'd for that end? 'Tis easie to conceive them. But it would be indecent to express them. So that the world receives from this vice a prejudice proportioned to all those great advantages which it draws from Marriage, where-

whereof I have discoursed in my first Part. Will you not confess after all this, that it is the greatest of all crimes, and that Cicero could not have said better, when he said that all evils put together were not equal to this?

Si unum in locum collata sint omnia mala, unum turpitudinis malo non erunt comparanda.

As to what remains, I distinguish not between Fornication, Adultery, and keeping of Concubines. Yet I know one might observe difference: for all Concubine-keeping is a Fornication, but all Fornication and Adultery is not keeping of Concubines. However, all this is but one and the same species of Sin. It is one in it self, and is only diversified by the State of those who commit it.

But why do you so severely prohibit, you'll say perhaps, a thing that Moses himself permitted to the Jews, and which was practised by the Patriarchs, and the ancient Kings of Israel? Abraham and Jacob had many Wives, and various Concubines. Solomon had even to the number of a thousand; and Polygamy, keeping of Concubines, and Let-

ters of Divorce have been of use, and are at this time amongst divers People of the earth. This objection is natural to the matter I treat of: and it immediately seems so favourable to the inclinations of the flesh, that it is no wonder it falls into the minds of all men: and that Fornicators make use of it to flatter themselves in their irregularity. It is long since that these sort of Persons, and several ancient Heriticks have prevailed thereby to authorise their evil conduct, and pernicious sentiments upon the subject of intemperance.

To which I answer first, that God from the beginning of the World established Marriage between two Persons only, *Man* says he, *shall leave his Father and Mother,*
Gen. 2. 24. and joyn himself, not to several Wives, but to one Wife. Not to Harlots and Concubines, but to his wife; not to the wife of his Neighbour but to his own; they shall be, adds the Creator, not three, four, five and six, but they shall be two in one flesh,

Heb. Could he Condemn more expressly, Fornication and Adultery, Polygamy, and keeping of Concubines?

Secondly, The example of the Patriarchs and Kings of *Israel* makes no consequence against a Law so express as that is, because according to several Fathers of the Church, if they did not confine themselves to it, it was through a very particular and mysterious permission of God. Not to say that as good Men as they were, they were still men; capable of sinning like the rest. *David* himself assures us, that there is not one just person; and *Solomon* says that the most perfect falls seven times a day.

Nemo mortalium omnibus horis sapit.

No Man is wise at all times.

It must be confessed, that herein they were seduced by their temper; and that the force of custom and example of Idolatrous Nations, in the midst of which they lived, contributed much thereto. But at the same time

time we ought to be persuaded that God bestowed on them the Grace of Repentance ; and to admire the ways of his eternal Wisdom, which has often times made use of the proper sins of its own Ser vants, to make us apprehend exceeding miseries. Which made St. *Ambrose* say, that the very faults of the Patriarchs were *advantagious to us.* *Instruunt Patriarchæ non solum docentes, sed etiam errantes.*

In effect, St. *Paul* discovers to the *Gallatians* a great mystery in the Concubinary Union of *Abraham* and *Hagar*, and in the birth of *Ismael* his Son. Are not we acquainted likewise that the very incestious Fornication of *Judah* with *Thamer* his Daughter in Law, has served Providence to make thereof one of the Characters of the humiliation of *Jesus Christ* ; who according to the flesh was derived from *Pharez*, one of those Children that sprung from this unlawful copulation. And it is in this consideration that a holy Man has ventured to call even the Sin of *Adam* happy, because without it we had been deprived of this
Great

Great Redeemer, who makes all the glory of our Nature, and all the comfort of our Souls. O!

*felix culpa, quæ talem me- Greg.
ruiſti habere Redemptorem.*

Moreover the faults of the ancient Patriarchs ought to advantage us by way of precaution. Besides we live under a dispensation infinitely more than that of the Patriarchs and Jews. Moses for the hardness of their hearts allowed them divers things, that Jesus Christ has prohibited us. But do not we know that the Church was in its Infancy under the Law, and that it is in its Manhood under the Gospel? It would be shameful for us to be no wiser than they, and to practice in this perfect age of grace, where we are arrived, the same actions they practised under the imperfect age of the Law. If

your Justice doth not exceed Mat. 5.

that of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven, said the Master to his Disciples. That which is in some sort supportable by the Law of the Jews, and also by the Law of the Mahometans.

metans, can never be so by the Law of Christians. They have engagements to a purity of manners, which other men have not.

*Ter. in Hea-
ut.*

*Aliis scilicet, tibi non li-
cet.*

The blindness of Pagans and Infidels excuses a part of their crime. They may say with one of their Poets.

*Ovid. Trist.
L. 3. El. 5.*

*Sed partem nostri criminis
error habet.*

Part of my crime was
caused by mistake.

But nothing can excuse us Christians: and we should be so much the more faulty to live with the same remission, as we have a perfect knowledge of the will of God; of virtues and vices; of what is necessary to be done, and what to be avoided in order to attain to salvation.

The Jews of the first Christian Pentecost, after having been convicted of infidelity and felony against Je-
sus

sus Christ by a Sermon of St. Peter,
 cried out in the motions of their sad-
 ness: Men and Brethren, what shall
 we do? If the things which I have re-
 presented to you concerning the sin
 of Incontinence have an influence up-
 on you, and you ask me just in the same
 manner, what you must do to avoid
 it, I answer to you in the first place
 what St. Peter replied to the Jews,
 Repent. There is no method more
 secure than that, in order to put of-
 entirely the bondage of the passions;
 or to say better, it is the only one
 whose success is infallible to that end.
 When a man is truly converted, he
 has a holy dislike of himself. He de-
 tests his precedent conversation. He
 has a horreur for his crime. He finds
 no further pleasure, but in the enjoy-
 ment of his God. He has a disgust
 for all the vain delights of the flesh.
 David, Magdelain, and St. Austin are
 great and admirable examples hereof.
 I reply to you in the second place,
 Marry. In effect, although there is
 no condition happy enough to be per-
 fectly exempt from all the blots of In-
 continence, and that a thousand mar-
 ried.

ried persons fail not to render themselves faulty, yet it must be granted that Marriage is that of all conditions of Man, wherein he may best be cured. 'Tis what *St. Paul* instructs us in that exhortation, which he makes to all men: To avoid Fornication, says he, let every man have his own Wife, and every Woman her own Husband. This, Sir, shall be the subject of my Third Part.

OF THE
MOTIVES,

Which might reasonably Induce
Men to MARRY.

PART. III.

METHINKS, Sir, to represent to an honest Man the Excellency of Marriage, and the Infamy of Incontinence; the great advantages of the one, and the dreadful horrors of the other, were enough to produce in him an inclination to marry

marry without any further enlargement. Nevertheless there are divers other Motives which may dispose them to it : and they appear to me considerable enough to make a particular part of this Treatise.

To begin where I finish'd the other, you ought to observe that Marriage is an essential remedy to Incontinence. Whatsoever you do to subdue your flesh, and to allay the fire of its lust, you will not easily accomplish it without Marriage. Retirements, Fastings, Disciplines, Macerations, may lessen part of the forces of this formidable enemy, but not absolutely overcome him. Without a particular favour of Heaven, he will always triumph over your power ; and in spite of all the cares of your piety, you'll find it hard enough to avoid falling into one of the Fornications I have discoursed of. Nothing but Marriage can naturally cure you. That's the true Antidote against this mortal Poyson. I repeat it once more : To avoid Fornication, let every Man have his Wife, and every Woman her Husband. Ought any one to quest-

on after this the efficacy of Marriage, to deliver us from this pernicious malady? Should we not believe an Apostle, who brought all he has said to us from the third Heaven, and who has given us nothing but what he received from the Lord himself? who could judge better than he, of our necessities? I am surprised that after so express an Order to Marry, and so authentick a testimony of the necessity of Marriage in reference to Salvation, there should be a single man in the world, that can have it in contempt.

This is so much the more amazing, as this Order is as ancient as the World. It is not from *St. Paul*. It is from God himself. As soon as he had formed Man, he gave him a Wife. He married him. And he commanded all his descendents to marry. Jesus Christ has renewed the precept under the Gospel. I don't pretend, Sir, that this command is absolute and obligatory for all men, as some have been of opinion. A man doth not absolutely disobey God in remaining a Batchelour, provided that

that he lives piously in that state. How many persons are there, who are improper for Marriage? But I affirm that herein God was pleased to let us know, that it is a condition very agreeable to him, and is extremely necessary to fulfill all the duties of humanity, and to accomplish all the ends of our Creation. The Apostle discovers in it another advantage for Man, that is yet more important: To wit, as I have said, that it may much contribute to make him live piously in causing him to avoid Incontinence. Insomuch that he answers at the same time, both the end of Nature, which is to multiply men: and the end of Grace, which is to sanctify them.

Let us assert then of Marriage with relation to the men of the world, that it is the true path of wisdom; that there is no condition more secure for man, and that

Calera casa via est.
Ovid. amor. The other is an obscure path.

Never-

Nevertheless I am not unacquainted with those words of our Saviour,

*Sunt qui se castraverunt
propter regnum calorum. Mat. 19.*

As there is an infinite number of Libertines within the sacred Bonds of Marriage, it is not to be question'd but that in the engagement of vows there is also a great many persons, who live in an exemplary purity. I respect their Character, and have a veneration for their virtue. But besides that all men cannot become Hermits, nor espouse a Convent : and that the number of those who do, is very small in comparison of those who do not, who knows not the difficulty which the greatest Saints have had to vanquish the stings of the flesh, and to preserve an incorruptible Celibacy.

'Tis certain that what is most difficult to observe is the Law of Continence. Perhaps the best man of the world doth not acquit himself of his duties with all the exactness of the Sanctuary. This saying of the Son of God is but too true, *That which is born*

born of the Flesh is Flesh. As I have often remarked in the precedent parts, nothing is more infirm than Man. The sight of a Woman, that is to say, a handful of dust; of a thing which at the bottom is nothing but a heap of rottenness and corruption with relation to that body which is adored, easily puts an end to all his constancy, and makes him oftentimes forget all his wisdom.

O miseræ hominum mentes!

O pectora ceca!

Lucret.

O miserable minds of man,
Oh! blind understanding.

What ought to persuade us more, that Marriage is a remedy good for all men in general, and that the Creator who ordained it, knew very well that nothing was more necessary for us? It was said long ago, *Qui abhorret a societate conjugali, vel Angelus est, vel stirpes.* One must be either insensible, or above sensibility to be able to pass by this Matrimonial Union.

I cannot forbear, Sir, at present to improve the usefulness, to say no worse, of the Celebacy of Lay-men. If it be a virtue, certainly 'tis none of the most considerable. It is even of the nature of those, which very often lead the way to vice. What advantage doth it bring to them, unless it be to expose them to great temptations? unless it be to deprive them of a very commodious assistant, such as a Wife is? unless it be to renounce the sweetest of Societies? And this, for I know not what difficulties they frame to themselves; whereof one part is purely imaginary, another is tyed to all the conditions of life, and the rest is nothing in comparison of the real pleasures of Marriage. What advantages likewise return from thence to the Republick? People are oftener scandalised than improved thereby, and very often are seen examples of them, which more deserve our horror, than our imitation. I speak of worldly Batchelors, and not of such as are withdrawn from the world, and consecrated to the Almighty.

The

The most favourable judgment that one can make of the wisest Celibacy is, that it is a virtue which does neither good nor evil. Now for the reason that it is without action, one may say that it is a kind of vice: for according to *Cicero*, *Virtutis laus omnis in actione consistit*. From whence comes this of *Silius the Italian*.

Actio sine desir, virtus est futile in men.

Virtue's a useless Name without practice.

Celibacy then has nothing but the name of Virtue. It has neither the effect, nor the truth of it. It is a simple quality, which is very often founded upon the temper and constitution of bodies; or (which is of less importance) upon the maxims of a carnal prudence.

After all man was made for Society. *Non solum nobis nati sumus.* We are not born for our selves only. It is not good that man should be alone, says God himself.

Est opus auxilio——— says Ovid.
we have need of help.

Tristis eris, si solus eris:

You'll be sorrowful if your alone.

The testimony of a single person
is of no account amongst Lawyers.

Vox unius, vox nullius. And as the

Father of Philosophers says, two are
better than one, both for council and

action. *Duo simul viven-*

tes & intelligere & agere

Arist. L. 8.

Eth.

sunt potentiores quam unus.

The Divinity it self which is but one
in essence, is notwithstanding more
than one in person. And why has

God created two Sexes in Nature, if

it was not to make us understand

that one is necessary to the other,

and that they cannot subsist with-

out being joyned together. Are not

all living creatures bent that way by

a natural inclination? Is it not this

mutual love of males for females,

and females for males, that multi-

plies their Species, and preserves the

world?

Nec

— Ovid.

*Nec caant pecudes, si le-
vis absit amor.*

If we beleive the Naturalists, this desire extends to insensible things. They tell us of divers Plants that can neither encrease nor fructifie without company, as the Palm among others. And can Man after this without violating in some measure the rights of Nature, despise his union with Woman, that is to say, what she has of most compleat and charming? Tis true, as the Ancients say, that Man is of a nature absolutely Heroical, that can innocently excuse himself from her. But how ridiculous and unjust is he, add they, that despise Marriage, the first and purest of Societies?

But, Sir, if you would know the real motives of Marriage, you are only to consider Man with relation to the four bodies, whereof he is composed. I shall call the first, The Body Natural. The second, The Body Politick. The third, The Body Domestick. And the fourth, The Body

body Ecclesiastick. Mankind, State, Family, and Church are these four bodies. With relation to mankind, he is Man. To the State he is Citizen. To the Family he is Son. And to the Church, he is Faithful. These four qualities put him equally under the obligation of Marriage. As Man he ought to labour for the propagation of mankind. As Citizen, for the preservation of the Commonwealth. As Son he owes Successors to his Family; and as Faithful, he owes select ones to the Church. Marriage is absolutely necessary to fulfill all these duties, and to discharge all these engagements. They ought to be explain'd to you more at length.

To begin with the first point; It is certain that every Animal is oblig'd to interest himself in the conservation of his Species, but particularly Man, who is king of all. 'Tis for him that all the rest were made: and without him the world would be but a frightfull Solitude. For this reason God commanded him to increase and multiply immediately after his Creation. And for the same reason he inspir'd him with

with the desire of it, and gave him that eager inclination of Cooperating with another Sex, wherewith all men, as I have said, are naturally transported. It must be granted that there is nothing in nature either so violent, or so necessary. Without this love, where's that man that would converse with woman? where's the woman, that would endure man? But to the end that no abuse might be made thereof, God has assigned it bounds, he has fixed it between two persons, he has confined it to the sacred laws of Marriage. Be it as it will, if it is man's duty to increase his Species, it is no less his duty to marry since one cannot reasonably be done without the other.

Man may be considered in a double sense, *vel Physice, vel Theologicæ*. In the Theological prospect nothing is more dispisable, it's true, tis a revolted Subject. It is a sinful creature. It is an object of Horror to Heaven and Earth. It is a composition of crimes and miseries. Man, says the Prophet, in this respect, is nothing but Vanity. If one should weigh

weigh him with nothing he would
be found even lighter. They are all,
says he elsewhere, cor-
rupted, and become abo- *Psal. 14. 1.*
minable by their works.

There is not one doth good. But in
the Physical and Natural sence, what
more admirable than Man? O God,
said the same David, What is Man
that thou shouldst remember him; and
the Son of Man that thou shouldst be
careful of him. Thou hast made him
but a little less than the Angels. Thou
hast crowned him with glory and ho-
nour. Thou hast given him the Empire
of all things here below. In this re-
spect the Philosopher regards him as
the end of all Creatures.

Nos sumus quodam modo Arist.
his omnium. St. Anstin

likewise instructs us that all things are
comprised in him. *In homine est om-*
nis creatura; He considers him as the
miracle of Nature. *Homo magnum*
est miraculum. And our eloquent Ci-
cero will have him to be of more worth
than all other creatures together. *Ho-*
mo ceteris animalibus longe præstat. I add
that this same Theology, which less-
fens

sens him so much, when it considers him in the irregularities of Nature, exalts him to the highest Heaven; to the Society of Angels; to the glory of Eternity, when it considers him in those Priviledges which Grace confers upon him. Man then is without dispute what there is most precious and recommendable in the world. And yet it is the fruit of Marriage. It is from thence it derives its Original. What greater motive can one present him with in order to dispose him to it.

Every one naturally covets to signalize himself in the imployment he professeth; and to perform those things which may procure him the commendation of Posterity. Twas this ambition that gave us the Speeches of a *Demosthenes*; the Orations of a *Cicero*, and so many other master-pieces of the mind, which we read with so much pleasure. What else has made immortal the *Apelles*, the *Michael-Angeli*, the *Titians*, and all those other famous Artists of Antiquity, whose works the curious still buy and value more than Gold. And, what! if man is so much

much affected at the glory of making, either a good book, or an excellent Picture, or a curious Statue, is it possible that he should be insensible of the glory of composing Men? that is to say, of other selves; that is to say, most lively Ideas of the Divinity; such noble frames, that all the Gold of the *Indies* can never purchase, and are of more account than the world it self? What can be more admirably noble than this ambition? If man in particular is of so great price, of what esteem should all in general be? And if the desire of giving some individuals to Humankind, ought to dispose us for Marriage, how much more the preservation of his whole body, which absolutely depends thereon? The single use of reason in Beasts (if one may say they have reason) is to secure their lives from dangers; but its great use in men is to multiply theirs, and to increase their kinds. *Universis animalibus data est ratio: brutis tantum ad vitam tuendam: Homini autem ad propagandam*, says *Acetantius*.

Those good Sparks of the Town, who know so well the use of Women, will not fail to say that one may with-

out Marriage accomplish this end of Nature. They not only say it but put it in practice. Without going any further, those Hospitals that have been so wisely set up at *Paris* to receive the fruits of their debauchery are too sensible testimonies of it to make the least doubt. O God! how many Maidens ruined, how many Families dishonoured by those lascivious Libertines, what crimes, what abominations, what iniquities are committed in the world upon this subject?

Ovid Tass. l. 4. Hen, heu perpetuo debuit illa legi.

My reply to this false reasoning is this, that one can never lawfully use Women out of Marriage under any pretence whatsoever. I have sufficiently proved it in my second part. *Cicero* says very well that man is the only creature that is brought forth with modesty and shame. *Hoc solum animal,*

Cic. de. finib. natum pudoris ac verecundia particeps. But if we

should believe those persons, no animal would enjoy less. In effect, what is more impudent than all those

those Whoremongers of profession, who
 void Marriage only to indulge them-
 selves the more in this filthy pleasure?
 There are no kind of infamies which they
 don't commit. They make no consci-
 ence of any thing. For, says the Apostle,
it would be even indecent to
say those things which are Eph. 5.
done by them in secret. Un-
 happy Sinners, who oppose the most na-
 tural of their duties only to confirm
 themselves in the most criminal of ha-
 bits! whatsoever they may assert, as the
 multiplication of Men is the undoubted
 end of Marriage, it is certain that Mar-
 riage is the only means it has ordained,
 and whereof it will make use to that end.
 In its pure maxims all other ways of
 peopling the world are unlawful and
 prohibited. 'Tis what she has even im-
 printed in the hearts of all honest men.
 Those States, that acted only by their
 Principles, and to whom the orders of
 God were unknown, have not ceased to
 recommend Marriage as the most neces-
 sary of Societies: and to forbid Incon-
 tinence as the shame of humanity. I have
 already made it appear, there needs no
 more upon this head.

But, Sir, if we would be intirely convinced, that Fornication, Polygamy, and Concubine-keeping are no lawful ways of multiplying men, and that nothing more displeases Heaven, consider the Countries where these kinds of Liberties are permitted. Do you imagine that the *Jews*, the *Mahometans*, and the *Pagans*, who live in all these disorders, encrease their Species more than the Christians, who abhor them? It is certain that they are even less fertile. Did you never make reflection upon the Sheep and the Wolves? The first produce but once a year, and only one Lamb at each time. Notwithstanding altho' an infinite number of them is eaten every day, the earth is covered with them. The last on the other side generate many times a year, and bring forth no less than six or seven little ones. Besides being improper for the nourishment of men, their number is not lessened for this use. And yet we know that there are but few of them seen in comparison of Sheep. Who makes a doubt that there is a particular Providence therein? It is exactly the same with all those prohibited Unions, whereof I have treated, and with lawful Marriage. Who would not say

that

that *Turkey, Persia, Japan*, and all those other Countrys where it is permitted to have several Wives, and various Concubines, must be infinitely populous? and yet they are less numerous than Europe. Altho' the Bed of Christians consists but of two persons, it doth not cease to be much more fertile, than that of all these Infidels, as manifold as it is. There is no appearance of reason in refering this to the single climate and particular constitution of Men. There is without dispute somewhat of mystery therein. God and nature were pleased to let us know by the same, that the union of one man with one single woman is the real method one must pursue for the propagation of mankind. Do we not know likewise that almost all those Whores and debauch'd Women, who are the scandal of their Sex, are barren, and that the greatest part of them need not make use of a thousand sorts of criminal ways to become so, as they do every day? It remains then to conclude that nothing but Marriage can really and lawfully accomplish this first end of Nature, and therefore it is of indispensible obligation to Men.

The quality of Citizens of the world, and members of the State, is a reason of no less force to dispose them to it. *Aristotle* says that Man is an Animal naturally politick. This is very true. Scarcely were Men upon the Earth but they thought how to erect themselves into a Body, into a Common-wealth, and into a Kingdom. The most barbarous people have voluntarily submitted themselves either to a Monarchy, or to an Aristocracy, or else to a Democracy. Monarchy without doubt is the best of the three, because it comes nearest to the Divinity. But they are all lawful and permitted of God; add, Sir, that they are all likewise very necessary.

Nothing is more fatal to Society than Anarchy. Where there is no Superior, all the world aims at being so. Men live in an eternal confusion. The Laws are dispossessed of their Authority. Every one leads himself by his own fancy, and the impunity of a crime causes so prodigious a relaxation in manners, that one sees nothing but Seditions, Murders,

Cicer. pro Milone.

Rapes, and Violences. *Quis ignorat maximam illecebram esse peccandi impunitatis Spes.*

How excellent, I beseech you, ought that

good

good to be which is opposed to so great
evil? If Anarchy is the principle of
many disorders to mankind, what
advantages doth he not reap from Mon-
archy, and those other politick Govern-
ments, whereof I have spoken? In a
word, what can one imagine to be of
more importance for him, then the holy
state of Marriage, which alone furnish-
him with Subjects and Sovereigns for
those many Empires of the world, which
retain men in the duty of concord, cor-
respondence, and Justice?

In all times that man has been esteem-
ed very happy and worthy of the prais-
es of posterity, who exposes himself for
the safety of the Republick.

Dulce & decorum pro Patria
mori. *Herat. Car.*

'Tis charming and noble
to dye for our Country.

But if it be glorious to dye for his
Country, methinks it should be much
more to live and to marry for its sake.
A Father that presents it with five or six
Children brought up in virtue, contri-
butes oftentimes much more to its pre-
servation, than a Captain who has secu-
red it from a hundred Enemies. 'Tis
certain

certain then, that man is under a double obligation to labour, both for the propagation of mankind and the subsistence of that state wherein he is engaged.

Marriage is necessary for the one, it is no less for the other. The best way of serving his Prince and Country doubtless is to furnish him with a great number both of brave Subjects and wise Citizens, fit for those uses which may advantage the Publick.

This consideration has been a motive to several People of the World not only to speak of Marriage with praise, but also to reward its fertility with magnificence. The *Romans* appointed publick honours to those women, who had brought into the world seven or eight Children; and with a Pension that answered the Glory of their Empire, they gave a place in the Capitol to their Statues. In effect, Marriage as I have said, is the safety of the Republick; since it is the only Nursery from whence proceeds all its Captains, all its Magistrates, all its Hand-craftsmen, and in a word all those different sorts of Subjects, whose various employments and perpetual Subordination one to the other make up the subsistence of States, and of the whole World. As much then as Man is concerned in his own preservation, and that of his Country, so much is he obliged to Marry.

If this general Interest ought to dispose Man for Marriage, there is a particular one that obliges him to it much more: It is the Interest of his Family. What would become of that without Marriage? one Generation would see it begin and end. The quality of Father, which is in life most worthy of our ambition, would appertain but to few Persons. What ought we to esteem dearer than our Blood? and what nobler Jealousie can we be inflamed with than to leave behind us a numerous Posterity? Why, do you imagine, has Nature given Men an inclination to labour, to occasion themselves a thousand Cares, and a thousand Difficulties to heap up Riches, a hundred times more than they ought for themselves? I make no doubt but it is because she has likewise given them an Inclination to multiply, and to produce Children, to whom they leave the fruits of their watchings and industry. One may affirm that this is the design of all honest Men, even those Batchelors that collect great Riches, very often do it for the Advancement of their Nephews, and always from a Prospect of supporting their Families.

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There

There is nothing perhaps more reasonable than this Duty : If we believe *St. Paul*, *He is worse than an Infidel who is unmindful of his Family*. Do not suppose, Sir, that he has regard only to those who neglect the Subsistence and Education of their Children : He speaks likewise of those, who being incapable of preserving Continence, neglect the means of having any ; and who rather than Marry, choose to let their Race be extinguished, and to efface their Names from the Memory of Men. *Worse than an Infidel* ; O good God ! what can be worse than an Infidel in the World, than is to say, than a *Turk* or a *Pagan* ? It must be granted, that the Apostle could never more expressly recommend Marriage, than by expressing himself in that manner. But it must be likewise agreed, that nothing ought to be more pressing to determine Men for it : For in a word, what has been long since asserted, is very true ;

Filii sunt Columna familiarum.

Children are the Pillars of Families.

Children

Children are the only support of Families, without them they must of Necessity fall, they must be reduced to nothing.

What was more insupportable to the *Jews*, than the Unfruitfulness of their Wives, or their own : They lookt upon it as a sort of Curse, and they valued not all the other Advantages of Life, while they were deprived of the Blessing of Children. Consider, in *Genesis*, the Complaints of a *Sarah* and a *Rachel* upon this Occasion. I know very well that the sending of the *Messias*, who had been promis'd to our first Parents, was to these Persons a particular Motive to desire Children, every one hoping to receive in his Family that invaluable Present of Heaven. But I am sensible at the same time that many of them sigh'd after Successors from the single Prospect of contributing somewhat to the Subsistence of their Nation and Family, and that they only requested Children because they lookt upon them as the most excellent Possession of the World, as indeed they are. 'Tis what the Psalmist nobly represents to us, in the 127th. *Psalm*.

The *Israelites* were so violently fond of having Children, that they apprehended there could be no severer Punishment for them than to pass away their Lives either in Barrenness or Celibacy. *God has taken away my Reproach*, said *Rachel*, when she was delivered of *Joseph* her first-born. The Daughter of

Jephtah likewise declares to Judges 11. us the same thing ; this un-

happy Father having for the accomplishment of his rash vow condemned her to the civil death of a perpetual Retreat, according to the opinions of the best Authors ; She requested of him a Damosel or two in order to go and lament her Virginity for two Months. Amongst a thousand things she had to regret in leaving the world, she esteems nothing more worthy of her tears, than to have been unmarried and incapable of marrying. I am perswaded that the Bachelors had the same desire for Marriage as the Maidens had, and that both Sexes were under an equal passion for this condition of life. We may infer it from the prodigious multiplication of the family of *Jacob* in *Egypt*. When

went down there, it was composed but of seventy persons in all, and when they departed from thence four hundred and thirty years after, they were six hundred thousand Men, without computing Women and Children, Exod. 12. 37. who in all appearance amounted to twice or thrice the number, as it is easy to imagine. Prodigious and scarce to be believed but in supposing what is true! and that no People ever so much loved, or practised Marriage, as this ancient People, and that they confin'd themselves under it's pleasing chains, almost as soon as they distinguish'd reason. This People, Sir, was the People of God; whom he tenderly loved; a People, whom he lookt upon as his most valuable Treasure. A People, for whom he multiplied every day the wonders of his Providence and Wisdom. In a word, a People who ought by consequence to serve for an Example to all other People upon the Subject of Marriage, which was in the midst of them, and so much recommended and blest of God.

What, do you suppose, *David* calls the greatest of the blessings of God upon earth? It is neither Riches, nor Honours, nor even a Crown. He passes beyond all this without hæsitation. The happiness which he engages to him that fears God, is to have a fruitful Bed and a numerous Posterity. Would you know, Sir, those two men, of all those whom the Scripture speaks of, that I esteem to have been the most happy of the world? Do not imagine that it is either a *David*, or a *Solomon*, or an *Hezekiah*. They are *Ibzan* and *Abdon*. If you ask

Judges. 12. me the reason, you may read
9. 14. it in the Book of the Judges of *Israel*, in whose number are they. There you will find concerning the first, that he had thirty Sons and thirty Daughters. And of the second, that he had forty Sons and thirty Grand-Children, whom he saw all together on horse-back. What can be a greater happiness to a Father? What can be more observable in the life of a man? It is likewise true, that the sacred Author in speaking to us of those two famous Captains, contents himself to report this single

gle circumstance of them ; which in my opinion goes beyond all the great deeds of *Cæsar* and *Alexander*.

You may apprehend it as you please, but to me it seems that such a geniture contains somewhat very noble in it, and that one cannot be observed in the History of Men through a finer place. It must be granted that these Men well understood the Art of immortalizing their Families. What, Sir, will not so great an Example encourage you to look after the Subsistence of yours ? would you suffer it to perish with your Name for want of marrying ? will you always entertain a repugnance for Marriage ? will you never divest yourself of those false Ideas, you have conceiv'd thereof ? will you always be ingenious to frame to your self, in order to remove your self from it, such punishments as do not exist, which I shall make appear in the sequel ? and will you never be convinced of those real delights which I have shewn to be in that state, and which ought to attract the whole world ? It is the only advantage that is wanting to your happiness. But assure your self, that without this all
the

the rest is of no value. As well provided as you are with the goods of Fortune and Morals, can you fail to please your self in *Hymen*, and to partake of pleasures a thousand times more affecting than those which can be found in the happiest Celibacy? How much satisfaction shall you give to those illustrious persons, to whom you owe all things with your being? what glory shall you not obtain by adding to their comfort what they desire with the utmost zeal? can you decently refuse them this mark of your acknowledgments? must they go down to the grave without seeing a young Sprig shoot forth from you, that may assure them their Name and Blood will not perish with you? will you give them cause to make this sad complaint of you?

*Tecum una tota est nostra Sepul-
ta domus.*

Catull. ad

Mal. 69.

Grissly Grave is buried our
whole house.

Spare them this heaviness, and your self this confusion. Do not render your self guilty of your own annihilation. Become jealous of your glory. Determine
your

your self at last to this generous action,
whereof one might truly say with re-
gard to your family,

eta domus lata est, paterque, materque,
The whole family rejoyces.

Hearken to the Precept of a wise man,

Nemaneas sine nuptiis, ne sine no-
mine pereas,

Phocil.

Live not unmarried, lest you dy
without a name.

An ancient Author of *Paganism*, it is
Musonius, examining the Motives of Mar-
riage, finds none more pressing than those
I have offered. After having much en-
larged upon this matter, and in a wise
and eloquent way, he at length concludes
his discourse with these words: *Quis-*

quis igitur homines nuptiis
privat, is abolet familiam,
civitatem, & totum genus
humanam, quod absque gene-
ratione non potest permane-

Muson apud
Stobæum,
Serm. 185.

re, ut neque justa & legitima generatio si-
ne nuptijs. Since then without a conti-
nual Series of Generations, Families,

Com

Common-wealths, and all humane Kind would be absolutely annihilated, and that Marriage is the sole lawful cause of these Generations, according to the remark of this learned man, judge of the obligation you are under to marry. The heavenly voice seems to call you to it. Resist no longer its Vocation. But to the end that you may know all the Engagements you are under to pay obedience to it, make some reflections, if you please, upon the quality of the faithful, which you have taken into the bosom of the Church.

This, Sir, is the greatest motive, which ought to determine you for Marriage. It even recollects in it self all the rest. What do you take the Church to be? It is according to *St. Paul, the City of the living God, Jerusalem from on high, the Mother of us all. The Assembly of the first-born whose names are written in the Heavens. The Pillar and Support of Truth. The house of God. The Common-wealth of Israel, according to the Spirit.*

Heb. 12.

22. 23.

1 Tim. 5.

■ 5.

The divine Family, whereof God is the Father, Jesus Christ the eldest Son, and the Elect the younger ones, if one may be allowed to speak so. Tell me, I beseech you, if in all these regards, there is any thing more precious in the world, than the Church? Tell me likewise if there is any thing, to whose Subsistence men are more obliged to contribute? What are all our Interests in comparison of that? If you ask me the true reason, that ought to make us desire the propagation of Mankind, the duration of States, and the Conservation of Families: It is nothing else but the Subsistence of the Church, which is infinitely more excellent than the World, and all its Societies. This ought to be the chiefest end of all our Vows, and all our Cares.

How ought a Christian, do you think, to endeavour the advancement of this Mystical Empire of Jesus Christ, the exaltation of his Reign; the Subsistence of his Church? He may, Sir, acquit himself of this Duty in a double manner; both by Passion and by Action: First, he must suffer, he must mortify himself

himself. In the Second place, it is necessary that he labour, and put himself in action for her. Now of all the Actions that may contribute to this end, Marriage is without doubt the principal: Since it is the natural and material cause of the faithful, without which all moral causes would be absolutely useless.

When *Moses* built his Tabernacle, the Men and Women contributed voluntarily and with great Zeal, all that was necessary for its construction. What scandal would it be for Christians not to do for the Truth, what the *Jews* did for the Figure? Those people dispossessed themselves with pleasure of the most precious things they had, in order to enrich that ancient Tent of the Desert. What should not we perform then for the glory of this Divine Tabernacle, which God has planted, and not Man? But Sir, the question here is neither of Gold, nor Silver, precious Stones. or fine Linnen, Purple, or Scarlet. The Tabernacle of the Church is not composed of dead and insensible things. Brutal and Inanimate Stones enter not into its construction. There must be living ones for that end.

There

There must be faithful Men. There must be reasonable creatures. There must be Christians sanctified by the aspersión of the blood of Christ.

How glorious is it for a Father or Mother to contribute

a great number of these living Stones for the Edification and Conservation of the Church? Marriage is the only quarry, from whence they must be had. God allows of no other. Indeed they are not in a condition proper to build this holy structure. *My Mother conceived me in sin, and brought me forth in iniquity, says David.* If we refer our selves even to the Satyrick Poet, he will likewise instruct us in what the Scripture every where tells us, *that all Men are born with Sin.*

Nam vitij nemo sine nascitur. Horat. Serm. L. 1. Sat. 3.

But here Grace is added to Nature. Marriage makes Men : And of these men God makes his Elect. Inso much that it is ever true to say in a certain sense, that Marriage makes the Elect, which are members of the Church ; since it is the Organon of Nature to bring them into the world, and that Grace whch regenerates

nerates them, acts upon them only as upon works of this very Nature. In this prospect it is scarce possible to express the excellency of Marriage, and what strong engagements men are under to marry.

Philosophers say, that a Being may destroy it self two ways, by Substraction, and by privation of means; either in doing things contrary to its Subsistence, or in omitting those things which are necessary to it. *Pharaoh* destroyed the Church of *Israel* in the first manner: And those who live unmarried now a days, destroy the Christian Church in the second. That barbarous King by causing all the Male Children of the *Jews* to be thrown into the *Nile*, rendred their propagation fruitless; and those who remain in the state of single men, as far as they can, make it impossible. So that the Church is not beholding to them for its subsistence. This Doctrine is even conformable to the expressions of Scripture, which says, that he who doth not prevent a mans death by furnishing him with means to live, kills him. If this Theology be true, as we must not question it, I can hardly conceive

ceive how all those obstinate and professed Batchelors should not be amazed thereat. What greater misfortune could arrive to them, than not only to have performed nothing for the Glory and Advantage of this undefiled Spouse of our Saviour, which cost him his life ; but also to have laboured for its destruction by not doing what is capable to preserve it ? Where is the State, where is the Family, where is the Society, more worthy to subsist than the Church ? All the rest is supported only for her sake. *Columna est Orbis Ecclesia*, The World, this unhappy World, which so outrageously persecutes her, would be destroyed without this daughter of Heaven. It is preserved only to give place to the fullness of the Elect. So soon as they are all in the Essence of things, adieu to the world. Heavens ! What afflictions should not those old Batchelors undergo for not having contributed to its conformation ?

But Sir, one of those things which ought, methinks, to be most prevailing with you for Marriage, is, that you will infallibly marry at one time or other. Sooner or later you will be inclined to it.
It

It is with Marriage, as with new fashions. At first they appear insupportable? But by little and little the eyes are accustomed to them, and at length one submits to them with others. How many men likewise do we observe, who after having long declaimed against Marriage, fail not to confine themselves under its laws? Are you ignorant that those who speak of it, as of a folly, say that it must be done once in a mans life? That Poet so knowing in the Art of Love, whom I have already cited so often, tells us with a grace that *Venus* never loses her rights, and that all men are tributary to her.

*Et Venus ex tota gente tributa
petit.*

Ovid. Ep.

4.

Venus claims Tribute from
all the amorous Race.

If you are not in Love whilst you are young, you must necessarily love being old. If not to day, you must of Courte to morrow.

Catul. Pri-
vil. Ven.

*Cras amet, qui nunquam ama-
vit.*

The

The same *Ovid* observes likewise what is very true that the later Love appears, the more violent it is.

Venit amor gravius, quo serius. Ep. 4.

Would you, Sir, deferr your Marriage to a time, wherein you'll be unfit to marry? to a time, wherein passion is as it were unactive? to a time wherein the blood is congealed in the Veins? If Marriage is a sort of folly, 'tis certainly a double one in that decrepit age, wherein a man is good for nothing but to bewail the dismal Wast of years; wherein by the weakness of Nature, he cannot walk without the support of a Stick; wherein a defenceless impotence confines him to the Empire of a young wife;

Sponso Seni mulier juvencula imperat.

Wherein the Body being crack'd by the severe Efforts of age, is no longer able to support its members, to speak with another Poet.

Ubi

Ubi jam validis quassatum viri-
 bus avi
 Lucret. L. 3. Corpus, & obtusis ceciderunt viri-
 bus artus.

Who makes a doubt, that marriage in
 this case is not a real punishment? If it
 be true then, that you are destin'd for
 Marriage: If your Inclination must dis-
 pose you to it one day: If you are un-
 able to avoid its yolk, as a thousand Ex-
 amples and a thousand Reasons seem to
 perswade: Is it not for your interest,
 Sir, as well as Prudence, to defer the du-
 ty of it no longer? why should you not
 do that to day, which you necessarily must
 to morrow? why should you drive off to
 the end of your life, a thing, which, that
 I may so speak, ought to be fulfilled in
 the beginning?

I could make this appear to you, Sir,
 in a very convincing manner, by the con-
 sideration of the great advantages, that a
 happy Marriage brings to man; but as
 it is a Subject which I have enlarged upon
 in my first part, I will not make this of
 a longer extent. The single reflection,

that

that I shall add, is, that it has always been
 of universal belief, that a good and ver-
 tuous Wife is the rarest of all treasures,
 and the sweetest of possessions.

Nihil, O Cyrene, suavius uxore bonâ!
 There is nothing, O *Cyrenus*, more charm-
 ing than a good wife.

Solomon says of this man, that he has
 found a mighty good, and received of God
 a singular Favour. He assures him that it
 is the only advantage he ought to esteem
 in this life, and the sweetest recompence
 of all his disquiets.

To make an end of convincing you,
 shall I alledge yet, that the life of the
 wisest Batchelor comes much nearer to
 Libertinism, than that strict Wisdom
 which is the essential character of an ho-
 nest man, and which has rendred the *So-
 crates's*, and the *Cato's* so famous in the
 Greek and Roman Histories? He that is
 without a Wife, will ramble here and
 there. *Who would confide in a*
man, that has no Nest, and that Eccl. c.
lays him down wheresoever the 36.
Night comes upon him?

It

It is certain that Marriage is of extream service to retain a man in his Duty, and that it makes him avoid a thousand occasions to remove himself from it, which are very ordinary with Batchelors. As I have said, we naturally love the Society of Women. So that if a man has not one of his own, he without difficulty persuades himself to go and seek out others abroad. He sees them, he courts them, he endeavours to get himself beloved by them, and oftentimes he succeeds but with too much easiness. The handsomer they are, the greater is the danger for both. Our Ecclesiastical Author says, that many have been seduced by the Beauty of the wife. From whence come all those Domestick Disorders which render the condition of so many Husbands and Fathers unhappy ; and which is owing to the wantonness of these wicked Batchelors, who by frequent Visits and criminal inventions, have found out a means to corrupt the vertue of their Wives and Daughters?

How many of them are there, whose conversations are still much more infamous, and who make no scruple of frequenting

quenting all those nasty places, which are unfit to be named, in order to satisfy their Lusts with those professed Whores, who ridicule them after they have obtain'd their money, and of whom a Poet so well expresses,

Te tenet, absentes alios sus- Tibull. L. I.
pirat amores. El. 7.

If it be true, that they are capable of loving: For if we believe St. Chrysostom, *Meretrix amare nescit*: There is none, Sir, but a real wife, that knows really how to love, and whose love is permanent and solid.

Amor perennis Conjugis casta Sen. Octav.
manet. Act. I.

Add, that nothing is more unworthy of a reasonable creature, of the King of Animals, of the Companion even of Angels, than this filthy conduct of the greatest part of single men. Add, that Marriage which usually frees men from it, is equally excellent and necessary. Add, that since they cannot forbear to love the Sex, that man is very happy who is possess'd at home

home and not abroad of what he loves
as Terrence so well declares.

Terent. *O fortunatissime !*

Phorm. *Cui quod amas domi est.*

Add, in a word, that Lactantius
has reason to exhort all those to mar-
ry, who cannot overcome their passi-
on, to the end that they may innocent-
ly enjoy what they cannot without
offence under Celibacy. *Quisquis affe-
ctus illos frenare non potest, cohibeat eos
intra præscriptum legitimi Thoris: Ut &
illud, quod avidè expetit, assequatur, &
tamen non in peccatum incidet.* I cannot
better conclude this third part.

Fourth

Fourth Part.

Where the Objections which are made against Marriage, and the false Reasons which are alledged to live Unmarried, are answered.

I Enter, Sir, into the greatest and most formidable battel that was ever given. To make no doubt hereof, you are only to consider the Subject, the Parties, and the Arms. Marriage is the Subject. The business is to know whether it be useful and advantagious for Man, and conducive to his Happiness. A Question infinitely important, since it extends to the decision of the Fate of all Mankind. The Parties I have to engage with, are well near all men. There are but few on my side, the greatest part are combin'd against this holy Society, and have conceiv'd

ciev'd so strong an aversion against it, that they cannot bear to hear it commend-
ed, nor forbear to say all that's ill con-
cerning it. Never was Combat more un-
equal. My adversaries are a thousand to
one. *Non unius urbis, sed universi orbis
iniquam sententiam sustinet*, says *Tertul-
lian*. It is not only in one place, in one
City, in one Kingdom, that Marriage is
exclaim'd against, it is throughout all the
Universe. As to the Arms of those,
with whom I have to deal, they are
composed of less Reason than Passion;
and favour more of Invektive than of
Justice. But yet they are so much the
more dangerous, as they are favoured both
by the temper of men, and the appea-
rance of things. When a man reflects
upon the sweetness of Liberty, the sad
perplexities of Marriage, and all those e-
vil managements which afflict Society,
who would not say that all our Detractors
ought to depend on victory in the dis-
pute I undertake against them?

But Sir, if *Cæsar* discourages me, *St.
Bernard* on the other side, enlivens me.
When the occasion of the battel is just,
says he, one cannot fail of succeeding in
it

with advantage, *Si bona fuerit causa*
ingnantis, belli excitus malus esse non po-
erit. Was there ever a cause juster than
 that which I defend? It is for the interest
 of all Men, all Families, and all Nations.
 It is likewise for a thing of great Conse-
 quence, whereon depends their happi-
 ness, and without which it is impossible
 for them to subsist. In a word, it is not for
 a Subject contrary to Law, or Reason.
 It is for a Subject approved of God, al-
 ways recommended by wise Men, requi-
 red by true Reason, agreeable to the na-
 ture of Man, and conformable to all sort
 of right and equity. If a man may pro-
 mise to himself the protection of Hea-
 ven in any attempt, surely he may in
 this.

To reply in order to those objections
 which are made against those propositions
 I have establish'd, one must immediately
 distinguish them into these three heads, to
 which in my esteem they may easily be re-
 duced. First, they object against the Con-
 duct and ill Temper of Wives, whereof
 they make a most severe censure. Second-
 ly, they say of Marriage, that it is of it self
 unworthy of Man, and that nothing less
 H agrees

agrees with the perfection of his Being. And in the third place, they speak of its Consequences and Obligations, as of an insupportable burden. I hope to make appear that in all these respects the cause of my Adversaries is most deplorable, and that there is not only injustice, but even madness in the defence of it.

It is then by the consideration of Women that men begin to be disgusted at Marriage. What disobliging things do they not assert of them? with what Calumnies, and Aspersions do they tear their reputation, and their virtue? If one should believe them, there would not be a Vice in Morality, but ought to be imputed to them: Nor a Misfortune in the world, whereof they are not the occasion.

Inconstancy, say they, is one of the principal characters of a woman.

Virg. *Aene.* *Varium et mutabile semper*
id. 4. *Fœmina.*

Nothing is more volatile. She never stays long in the same Scituation. It very often happens that what she loved yesterday, she hates to day. The least thing

thing which intervenes in her mind, makes her forget her promise; and violate her faith. When you think your self to be most in her favour, you are most in disgrace. After having sigh'd many years for the conquest of her heart, one single moment apprehends its loss. How many sad examples have we seen of this inconstant humour of the Sex? How can we confide in them after all this? *Seneca* asks wherein wisdom consists. *Quid sapientia?* He answers, *Semper idem velle, atque idem nolle*. Ep. 20. It is, says he, to continue firm in his resolutions. Are women of this constitution?

Our Slanderers add, that the woman is born with a spirit of Contradiction. They make a cruel Commentary upon this text of a Poet.

Volunt, ubi velis, ubi nolis cupi-
unt ultro.

Terent.

When you are willing they are
y, when you fall off then they pursue
with strong desire.

The wife, say they, is only fit to make the husband miserable. She is eternally repugnant to his opinions. If a man proposes Peace, it must be under the condition of surrendring his arms. She always insists upon her own terms. Which made an Authour say, that of all things uneasy to subdue, Woman is the chief.

Inter omnes alias res, maxime
 Euripid *inexpugnabilis est mulier.* And
 ap. Stob. altho' she is not born to rule.

Mulieri non imperare conceditur.

Pub. Max. *Natura,* yet man must submit to her. He must dispossess him-

self of his Authority, or else there is no repose, no Union, no Concord; but a perpetual trouble and an immortal war. What more miserable Fate can man have, than to pass his life in so severe a Slavery? These morose and whimsical men, who can say nothing of women, but what's injurious, still place in the rank of their evil Qualities, Malice, Dissimulation, a desire of Revenge, and a difficulty of restraining their Tongues, which makes them often tell what they know

know, and what they know not. In a word, say they, there are no sorts of miseries and vexations, but woman is capable of occasioning to man, as likewise there are no crimes but she is able to commit.

Dux malorum fœmina, & scelarum artifex.

Woman the Leader of Evils, and the Inventor of wickedness.

Judge after all this, if the wise man had not reason to prefer the Society of Lions and Dragons to that of an evil woman, and if there is any thing more judicious, than those words of *Terence*,

Verbum unum, cave de nuptijs. In *Andr.*

But one word with you, have a care of a conjugal Noose.

I ask pardon of the Ladies for having heap'd together so many outrages against them, and all those invectives wherewith they are defamed. It was not without extream violence to my self. As much as I love to speak well of them,

to much pain is it to me to suffer them to be calumniated ; but let them not be concerned at my Liberty, I hope it will be advantagious to them. The design I have to protect their persecuted innocence, engaged me to it in an indispensable manner. 'Twas necessary to know whereof they were accused, in order to justify them. Behold then the principal heads of this great process which the disaffected of all Ages have entred against them. Let us see whether they are well grounded therein ; or rather let us observe (for who sees it not ?) that they maintain therein the worst cause in the world ; and that there is not a single person of them, but in the tribunal of an impartial justice ought to be condemn'd, to make reparation of honour to a Sex, whose vertue every one ought to venerate, and not to assault its reputation?

A man may immediately justify the Women by way of recrimination. If they deserve to have defects imputed to them, are the Men exempt from them ? if they have evil Qualities, are the men possessed of none but good ones ? it will
but

but ill become me, 'tis true, to abandon the party of my own Sex. I know that in the order of nature, it has considerable prerogatives over the other, and that it is of a much more excellent kind. *Masculinum neutraliter dignius est foemino*, says the Father of Philosophy. But if a man is never so little just, he must grant that all these priviledges singly refer themselves to the intellect and knowledge of the mind. The Siences, 'tis true, are above their reach. They admit themselves in this respect to be much inferiour to men: And confess that they are born for other things. Not but that this rare *Genius*, who deserved to be called by a famous Author the Tenth Muse, and who in our age has proved the glory of her sex, has justified in a very convincing manner, by a discourse expressly made, that Fathers and Mothers are guilty of an extream injustice for allotting them the Spindle and the Needle, when they are by nature as well fitted for Arts and Disciplines as Men, if they were pass'd on. Be it as it will, the essential perfection of a reasonable creature doth nor consist

Opusc. Anne Marie Schurman.
P. 26.

sist in humane Sciences. Oftentimes they
 are more injurious than profitable. *In-*
flat Scientia, says St. Paul. *Sci-*
 Bern *entia mundi docet vanitatem*; *Sci-*
 Cant. *entia carnis voluptatem*, says St.
Bernard. And it is perhaps for
 this reason, that *Tertullian* alledges by
 way of Paradox,

Scire nihil, est omnia scire.

To know nothing, is to know all things.

'Tis certain then, that what distinguish-
 es man from Woman is not what is most
 important in him, but what he has in
 community with her; that is to say, Ver-
 tues; and Vices, which are of the nature
 of all kinds, of all Sexes, and of all Con-
 ditions. *Virtus & Malitia determinat*
nobiles & ignobiles, servos & liberos, as
Aristotle teaches. Now 'tis undeniable,
 that the man has not more of one, and
 less of others, than the woman. One
 may even affirm, that he has less verue,
 and more vice. First, since he is a sub-
 ject more noble, and enlightned; vice
 is incomparably more notorious in him,
 than in the woman, as *Juvenal* says,

Omne

*Omne animi vitium tantò conspectius in se.
Crimen habet, quanto major, qui peccat,
habetur.*

All Vices are more conspicuous and criminal, as the party offending is more or less great.

I remark in the second place, that men are really much more criminal than women, not only because they ought to be much more vertuous, and that the offence has one degree of iniquity in them which is not in the women, but also because they commit much more, and after a more egregious manner. This is so true, that in the third place, the men are themselves guilty of the most part of the failings of women. If these are in any wise ill humour'd, the men ought to impute the cause thereof to their own proper conduct, which is very often full of Tyranny, Contempt, and Licentiousness: And if they dispose themselves sometimes to vicious excesses, it is either because they give them an example, or because they solicit them with the utmost application. Possibly they are not altogether insensible of the darts of love. It may be too, that the tenderness of
H 5 their

their hearts, and the sweetness of their Constitution, is often fatal to them in this respect. 'Tis well known that they are not Angels, but infirm and sinful creatures. Nevertheless one may judge how discreet they would be, were it not for the cruel persecutions of men, by the difficulty of subduing the *Daphne's*, the *Io's*, the *Danae's*, and the *Europa's*, even by the Gods *Apollo* and *Jupiter*.

Yes, Sir, make no doubt hereof: It is a manifest truth, that the greatest part of women, either debauch'd, or ignorant, are made so by the wickedness of Men. If women were allowed to follow their natural Inclinations, and their charms did not excite against them the passion of Men; I am perswaded they would go in the high road to vertue, without turning to the right, or to the left. 'Tis true, if they observ'd in us the same attractions we observe in them, they would perhaps be otherwise propens'd: But they discover none: Or if they do, it must be granted that they have more strength of mind, than we, to surmount the temptations. What is certain herein is, that they are indiffe-

rent

rent enough upon the Score of Love. Their great infirmity is not in loving, but in desiring to be beloved, and to study to appear amiable, in order to procure themselves hearts. They love to hear men talk things relating to their Beauty: But they do not willingly give them an opportunity of talking; yet I confess, that they who know how to prevail over this infirmity of the Sex, which makes them cover incense and cajoling, at length confine them to their Laws, and get above their constancy. But why should we attribute to them the crime of Men? Why do they employ means to corrupt them? why do they practise so many stratagems to make them forget their duty? Why do they put things in their mind, which they would never have thought on? why do they abuse their simplicity? Doth it not ill become the men after this to accuse them of indiscretion, and to asperse their honour? They, who made them faulty in spite of themselves; they, who are the real cause of the crimes which they commit in this respect: In a word, they who are infinitely more culpable, than the women.

I affirm as much of their humour. If
 there are amongst them such as are un-
 easy, and of a difficult access, I cannot
 abstain from saying that the greatest part
 of Husbands make them so. How many
 of them are there, who treat their wives
 like slaves, and imagine to themselves
 that they are only born for servitude?
 Harken, I beseech you, to the Com-
 plaint which they make in a Poet touch-
 ing the unhappiness of their fate: " Must
 " it not be granted, say they, that of all
 " creatures we are the most unfortunate?
 " after having purchased a Husband dear
 " enough, he must be the disposer of
 " our Bodies and Estates. It's necessa-
 " ry that with his person we esponge his
 " Inclinations, and undergo that yoke he
 " is pleas'd to impose upon us. He acts
 " with impunity what we cannot do
 " without loss of Fame. If he disapproves
 " of us, he has the liberty to forsake
 " us. Whatsoever evils we endure with
 " him, we must in no wise think of a
 " Separation. Divorces are indecent in
 " women. When Domestick affairs suc-
 " ceed amiss, he goes to find his conso-
 " lation abroad. He walks, he diverts
 " himself, he frequents good Societies.
 " He

"He visits his friends. He disperses by
 "this means all his vexations. But as
 "for us we must digest them alone.
 "We are unable to seek any alleviati-
 "on but in our selves. If we do any
 "thing that's well, no notice is taken of
 "it; but if any disaster arrives to the
 "family, we are presently to be con-
 "demned. Our pains are sufficiently
 "known in producing and educating
 "Children, and in the management of all
 "Domestick affairs, whilst our husbands
 "are pleasing themselves, and consider
 "only many times how to rejoyce.
 "How deplorable especially is our con-
 "dition, when by false suspitions against
 "our conduct, they become jealous:
 "Or else by their courtes they oblige
 "us to prove so? Were we as fair and
 "compleat as Angels, they will not cease
 "to be weary of us, and to despise us,
 "as if we were the most deformed. Af-
 "ter the first heat of their Love is ex-
 "tinguish'd in our bosoms, and they
 "have satisfi'd the desire of their flesh,
 "they laugh at us, and contemns their
 "promises.

Simul-

Simul ac cupida mentis satiata li-
bido est,
 Catul. *Dicta nihil metuere, nihil perju-*
 Argon. *ria curant.*
 65.

As for me, I confess ingenuously, that
 this complaint is just, and that she had
 reason to say of her own Sex,

Miserius nihil est quàm mulier.

There's nothing more miserable than
 Woman.

But I alledge at the same time, that
 the men are unjust and ungrateful to
 complain, so much as they do, of the ill
 humour of their wives; to say so ma-
 ny disobliging things of them, and to
 attribute to them all the Severities of
 Marriage. Besides, that they ought to
 hold them very much excused in consi-
 deration of their frailty: I affirm that
 the chiefest part of their evil conducts
 is derived less from their fault, than
 that of their husbands. Generally speak-
 ing, the Wives have much more vexati-
 on, and much less pleasure.

How many husbands ruin their Fami-
 lies

lies every day by gaming ? How many are starved by their filthy Debaucheries ? How many of them are undone by mischievous affairs, and destructive correspondencies, from which their wives might have diverted them, if they had been made acquainted with their designs ? After all this, can the Wives be misconstrued if Patience escapes them sometimes ? if they are not always good humour'd, and it happens that they are carried to murmur and complain of these ill husbands, who by their unhappy conduct render their lives insupportable ? O Detractors ! assert as long as you will that they are cruel, and violent : As for me, I find that they are but little so, in regard of the occasion they have.

In the second place, we may justify the women by way of exception. They who condemn them so magisterially, are men ; that is to say, they are really parties, and by consequence very suspicious Judges ; or to say better, they cannot be their Judges. They have an ample right to challenge them : They are too much interested in this process, to have the decision referred to them. As prejudiced

judiced as they are against the Sex, how should they give an equitable judgment? They only act in passion here, which ought to make one presume the injustice of their Sentiments. If Oracles or Heroes had pronounced a Sentence to the disadvantage of Women, one ought, I confess, to have some deference for their testimony: But those are neither Gods, nor Demi-Gods, that slander them so much. They are very Men, and amongst them the least sincere, such as Poets are. That which one of them asserted of himself, may be alledged of all,

Ovid. Trist. *Magnaque pars mendax operum est, & ficta meorum.*
L. 2.

Thus nothing obliges us to beleive them, especially in their Satyrical declamations against the Sex; for it is principally in this regard that they have vented Fables and Romances.

Let us speak things as they are, the depravation of both sexes is extream. One may equally apply to both, that thundering Sentence of the Scripture, *All*
Gen. 6. *the thoughts of the heart of Man are evil continually.* But if a
man

man would speak sincerely, he would freely acknowledge that the Female Sex is least corrupted, and that it still preserves some relicks of its original innocence. When a man has regard only to the sweetness of the temper of women, and to that gentleness of Soul which is so natural to them, should he not be perswaded that they have much fewer evil qualities than men?

There are some notwithstanding, 'tis true, who are insupportable; and Histories give us an account of some, who are capable of frightening all single men, such as the wife of *Job*, and that of *Socrates*. But these are exceptions to the general rule, which are not to be considered. There would be no justice in referring to all the crime of some particulars.

Cur omnium fit culpa, paucorum Scelus.

May we not assert likewise of Men, what *Solomon* said of women, that amongst a thousand 'twou'd be a hard matter to find one perfect? *Diogenes* sought after him heretofore with his eyes shut, and a Lanthorn in his hand at full Noon, to let us know that it was impossible to find him. More-

Moreover to apprehend rightly the thought of *Solomon*, it is not so disadvantageous to the Sex, as 'tis imagined. He speaks of a thousand men with regard to the thousand Concubines he had. It is as if he had said, if I had a thousand Men to examine, sure I should find one very reasonable. But, O Affliction! amongst an equal number of women whom I have chosen, I have not found one perfect, and free from great defects. One may observe that he doth not speak of women in general, but of his women in particular. How can any one attribute to him the belief of not one good woman, he that in so many places makes the Encomium of vertuous women; that speaks of them in such honourable terms, and exhorts those men so often whom God has favoured with them, to praise him incessantly for it? As for his own, I contest not but he had reason to judge of them as he did. It is perhaps the most unworthy part of the triumphant Reign of *Solomon*, to have taken such a prodigious multitude of women for his use, against the express Law of the Creator. But to this first offence he added still that of taking almost all of them

out

out of the bosom of Paganism; which was no less prohibited to the *Jews*. Who makes any doubt of Gods being highly incensed at such a proceeding?

It may be that to punish *Solomon* he purposely suffered all his women to be of a disingenious temper. We may very boldly say they were very wicked, since they laid snares for him even to his Death. *His Women*, says the Scripture, *made him turn* 1 Kings] *his heart after other Gods in* 11. 4. *the time of his old age.* The imposing charms of his women, and the inventions of their mind, made him fall into this Misfortune. As he foresaw that he should have much ado to get rid of their ambushes in this respect, he pronounced this Sentence against them by anticipation, I never found a good woman. He had reason with relation to his own women, but one must not extend his thoughts to all women, as if he would have said that there are none good in the world, which never fell in to his mind, and which is likewise very repugnant to the truth of things. The Wives of the ancient *Patriarchs*, an
Abigal,

a *Vasti*, a *Susanna*, an *Elizabeth*, a *Dorcas*, a *Priscilla*, a *Penelope*, a *Paulina*, a *Lucretia*, an *Arria*, and a hundred others, whereof our sacred and prophane Histories make mention, sufficiently make appear that a wise and vertuous woman is not so uncommon, as 'tis imagined: And that even the sight of them is not difficult, if a man would give himself the trouble of seeking after them, as he ought.

Above all it's very difficult to support the Enemies of Women, when they declaim against their Chastity. Is it not ridiculing God and Men, to cry them down in a particular wherein they are so worthy of our Praises? What's more natural to them than this admirable virtue, which they pretend women seldom have? How many stratagems, how many cares, how many artifices must a man use in order to obtain their Favours? Who can be ignorant that they make all their Joy consist in the single possession of their Husbands?

Horat. L.
3. Od. 14.

Unico gaudens mulier marito.

Is it not apparent that a woman ordinarily sees, without emotion, and with unactive sense, the handsom'st men of the world? and that as the Sun, who whilst he burns the earth is never inflamed within his own Sphere, she likewise burns without receiving heat? In a word, who can deny that modesty is inseparable from woman, and that if she divests her self of it a nights to satisfy the sacred Laws of Marriage, she puts it on a mornings with her habits; as *Herodotus* remarks? *Pliny* would even insinuate, that she preserves it after death.

Harbour not an opinion, Sir, that my Adversaries are better grounded in the Second, than in the first part of their Criticks: They reason equally amiss in both. You have seen the weakness of their objections in relation to women; I hope to perswade you that they have not more reason in those which they prefer against Marriage it self.

First, say they, Marriage is unworthy of Man. It puts him in some measure in the rank of Beasts. Secondly, it is repugnant to his happiness, because
it

deprives him of liberty, without which he can never be happy. What propositions are here ! Is it not formally to contradict St. *Paul*, who says of Marriage, That it is honourable for all Men ? Is it not a pretending to be wiser than God, who has pronounced that it was advantageous for man not to be alone, and to have a wife like him ? But let us observe what arguments these Persons bring to support such erroneous opinions.

“ Man, say they, is born not so much
 “ for the actions of the body, as for those
 “ of the mind. That proper figure, that
 “ erected head which he has received from
 “ Nature, incites him to despise all sensu-
 “ al things, and to apply himself to the
 “ meditation of celestial ones.

Ovid. Me-
 tam. L. 1.
 Fab. 2.

*Os homini sublime dedit, cælum-
 que tueri
 Jussit & erectos ad Sydera tol-
 lere vultus.*

“ As his Soul is the most noble part
 “ of himself, he ought likewise chiefly
 “ to discharge those Functions which
 “ are agreeable to it : How opposite
 are

are those of Marriage to the excellency of his Original? what is more inferior, what more animal? Is it not the order of Justice, that the weakest should submit to the strongest? and what! can any one approve that so precious and divine a thing as the Soul should condescend so far as to pursue the brutal appetites of the flesh; that it should renounce the right of commanding, to put it self under a necessity of obeying; and that it should descend from the Throne of Reason to confine it self under the Empire of the Senses? ought not this reason to hold the Reins against the concupiscible appetite, as well as the irascible? Is it fit that to satisfy the custom of a Countrey, or private interests, or the Transports of an inconsiderate youth, it should yield it's right of Sovereignty to this simple passion? *Domina omnium, & Regina Ratio*. Reason is the Queen, and Mistress of all things, and ought to command the passions, as *Cicero* observes, *Velut servo Dominus, velut Imperator militi, velut Parens filio*. In Marriage this order is overthrown. Here the passions command, and

“ and draw Reason away in spite of it
 “ self, in order to obtain those things
 “ which it doth not approve of, because
 “ it esteems them contrary to that real
 “ wisdom, which consists in the sub-
 “ duction of all the Motions of the in-
 “ ferior part of the Soul.

“ Let the Brutes accompany as long
 “ as they will. Let them enter, if they
 “ please, into that filthy commerce of
 “ the Union of both Sexes necessary to
 “ generation, pursuant to a blind Instinct:
 “ But what ? ought not Man, that noble
 “ Creature, who descended from the
 “ blood of Heroes and Gods, to enter-
 “ tain higher thoughts, and to apply
 “ himself to somewhat more worthy of
 “ his Original ? In a word, as much as
 “ the Spirit exceeds the flesh, and an
 “ Angel Man, so much ought Celibacy
 “ to be more excellent than Marriage.
 “ Those who live therein, resemble in
 “ some sort the happy Souls, and anti-
 “ cipate the Time of that Life which is
 “ to come. What can be more glorious
 “ for Man, than to do upon Earth what is
 “ done in Paradise ? To imitate An-
 “ gels and Saints, who live in the Vir-
 ginity

ginity of an eternal Celibacy? *Jesus Christ* himself lived in that condition. He was never married. It is said of those priviledged Persons, who in the *Revelations* follow the Lamb where-soever he goes, that they are Virgins, and were never defiled with women. If one may believe an Author of a great Character, we ought to refer to Marriage these words of the Apostle : *Those who are in the flesh, can never please God.* Rom. 8:

For he has employed this Text to celebrate the Praises and Necessity of the Batchellors State, especially in regard of Ecclesiasticks.

Behold what the Enemies of Marriage alledge for the support of their first Proposition. Nothing doubtless, could be finer than this reasoning, if the effects answered the words. But, Sir, most unhappily they do not. These persons represent to us a Man of the other world, and not of this we live in. They alledge what it is to be wish'd we were, but what we shall never really be, till we are dispossefs'd of this infirm body, wherewith our Souls are cloath'd. We

are by nature too far engaged in the Empire of the Senses, to be able to break off our correspondence with them? nothing 'tis true, can be of more advantage to us. Nothing more worthy of our desire. But what?

Homo sum, humani à me nihil alienum puto.

Terent.

Heaut.

I'm a Man, and therefore I'm not ashamed to own the consequence of humanity.

Where is the Man, that is not subject to make this confession? Who likewise, do you imagine, these ill declaimers are, who would pass for Wits, and be distinguish'd from the vulgar? I am perswaded that if one examined their conduct, one should find that Marriage is more necessary for them, than for an infinite number of others, in whom they condemn it. This precept of a true Orator, *Doce facienda, & doce facienda*, has no relation to them. They teach, but they don't act. They shew the way that ought to be pursued, but they do not march in it themselves, as our Saviour reproach'd the *Pharisees*. Where

is

is the advantage of knowing Vertue, if one leaves it unpractised? *Non est beatus qui scit illa, sed qui facit*: says Seneca. How contrary is man to himself, how different, how various? Had not Ovid reason to say,

Pectoribus mores tot sunt, quot in orbe figura. Ovid. de Arte. Am.

In my second part, I have shewn you persons so possessed with the love of Women, that they declare themselves incapable of withstanding them, They argue for nothing but their necessity. Behold now some, who are directly opposite to them. They are for dispensing with their absence. They maintain that they are not necessary. What contrariety! A man needs only to consult with himself in order to judge that these last are even more unreasonable than the first. For these are at least more sincere. They speak according to their Sentiments. *Concordat Sermo cum vitâ*. They talk as they live. But those are Impostors, who feel not what they speak, but would be taken for persons much exalted

alted above the passions, when they are oftentimes enslaved to them. Their dissimulation doth not cease to procure them praises. Men, who examine but the outside, and who only judge of things by appearances, imagine that there are heroical and very extraordinary Qualities in them. Which made *Virgil* to observe,

Ah ! hodie laus est non ultima, fingere vultum.

Alas ! None of the least Praises now a-days is to dissemble.

So much is Vertue despised, and Sincerity out of use in the world.

To enter into the bottom of the dispute, I make a proposition directly contrary to that of my Adverariaries. Marriage, say they, is not agreeable to man. It is for his glory not to marry. And I affirm, that Marriage doth agree with Man. It is necessary for him. He cannot well forbear it. The first part of this work very clearly proves the truth of my Proposition ; since God has instituted Marriage ; since our Saviour has

con-

confirm'd it; since the Apostles have recommended it, since all Nations of the World have practis'd it, since it conveys to man such great advantages, can one doubt of its agreement with him? and if it is thus excellently good, as I have maintain'd it all along, can one assert that it is unworthy of man?

But let us see the Reasons, upon which it's Adversaries rely in order to cry it down. They all return to these three. First, It is repugnant to the Empire of Reason over the Senses and Passions. Secondly, It puts man in the rank of Beasts. Lastly, it hinders him from resembling the Angels. One may reply to all this in few words. What Logick is this! Reason is in man what the King is in the State. It ought to subject all to it self, and to submit it self to nothing. All the passions should condescend to it, but it should never yield it self to any of them. Therefore Marriage doth not agree with Man. Therefore man ought not to marry. Can there be more miserable arguing? One grants the Principle. Reason ought to

govern the passions. It ought to be the Mistress. But where have these men learnt that Marriage is contrary to its Sovereignty? One may from this principle infer conclusions absolutely opposite to theirs. Reason ought to govern the passions, by consequence Marriage is necessary for Man. Why? because the Passions are much stronger in Celibacy, than in Marriage; because Marriage is it self a means to tame the Passions, because Reason governs them, consequently, with more easiness. But say they, it ought to triumph over them. It ought to captivate them. Reason ought, that I may so speak, to swallow up the passions. This is an evil Doctrine equally unknown in the School of God, and that of Men. The passions are good in themselves. They are become criminal only by the pollution of Sin, which has disorder'd them. Man must not be absolutely dispossest'd of them; they are essential to him: He cannot even live with integrity, according to St. *Austin*, without their assistance. *Affectus animi qui non habent, recte non vivunt.* The Indolence of the Stoicks has been at all times condemned. Man nei-
ther

ther can nor ought ever to be without Passion. The simple Question is to rectify it, by reducing it into that happy Limit, above or beneath which virtue cannot subsist.

Est modus in rebus, sunt certi denique fines,

Quos ultra citraque nequit consistere rectum.

Hor.
Serm.
lib. 1.
sat. 1.

There are certain means, and limits of things, which bound right on either side.

One ought to place it under the just law of Reason, without which it ceases to be legitimate: For *appetitus lege natura subjectus est rationi*, as St. Ambrose says. And without that, St. Austin tells us, that Passion is nothing but the motion of the Beast, *Affectio sine ratione motus est bestialis*. Now of all things that are able to father his Empire of Reason upon the passions, I affirm that there is nothing more efficacious than Marriage. St. Paul sees nothing fitter to dispose men to wisdom. By consequence I have reason to say, and my adversaries are in the wrong to deny

ny it, that Marriage is very worthy of man, and absolutely necessary for him, even according to their own principle.

As animal as the action of Marriage is, it is notwithstanding very conformable to right Reason and the Nature of man. One may say that man is a mixt animal. He is neither all Flesh, nor all Spirit, he is a *compositum* of both. He has a Body, he has a Soul. Each of these two parts of his Being applies it self to those objects which are suitable to it, and agreeable to its Nature. As the Soul is of a celestial and immaterial Original, its single prospect is, to exalt it self above sensible things. But the body, which is terrestrial, follows its natural destination. All it's motions tend downward. It proposes to it self nothing but the enjoyment of Creatures. Man by his Soul has the honour to be the Image of God, and the Companion of Angels. But indeed by his Body, he enters in some sort in communion of Nature and Society with Beasts. He doth in this regard what they do. The same accidents happen to him. He has the same desires. He is touched with the

the same Objects, and has no privilege over them in this respect. Those ancient Heroes, who gave terror and admiration to the whole world, by the force of their judgments, and the excellency of their Genius, have not fail'd to be subject to the concupiscible appetites, as well as the vilest of animals. After having equal'd themselves to the Gods in the superior part of their being, they must resemble beasts by the insurmountable Law of the inferior part. I confess that it is very mortifying, for the King of Animals not to be distinguish'd herein from his Subjects, and to encrease after the same manner and by the same ways, as they. But be not surprized at it. This was necessary for the design of their common Creator. He has of a sudden and without distinction of Sex form'd that innumerable multitude of Spirits, which compose the Hierarchy of Angels and Devils, because being incorruptible intelligences they were by consequence incapable of generation. But God having been pleased to make all human-kind of one blood, as the Apostle says, and by way of generation, it was necessary to give to Man,

an Organized body. It was necessary to render him capable of multiplying. It was expedient for him to make two Sexes. In a word, it was convenient to give them that natural desire of uniting together, which makes the propagation of the kind, but which is never lawful without Marriage. Can one assert after this, that it is unworthy of man with relation to this Union of Sexes? As despicable as it is in it self, is it not sufficient that it is the design of Nature, and the very order of God, who has commanded us to encrease and multiply, in order to rase all the Scandal, which the most scrupulous persons might receive from thence? As I have already said, it is as conformable to reason, as agreeable to the nature of man. Reason it self disposes men to it. In general it approves of all that is design'd by Providence. And in particular it suffers man to practise all that tends to the good and preservation of his being. Its prospect is not to dispossess him of a desire so essential to him as that is, but only to reduce it to its just measure, and to bring it back to lawful use. Thus we may affirm, that this Union is no

less necessary to the world, than drinking and eating, and all other animal functions. Let us say then by consequence that it contains nothing unworthy of us, provided that Reason conducts the passion to it, and that the passion is not without reason therein. In all this we shall affirm what is true.

But say they, the State of a Batchellor makes us resemble Angels and Saints. It is by consequence in man an admirable perfection. I deny, that a Celibacy purely corporeal is a perfection, and that it likens us to Angels and Saints: Since marriage is of the order of Nature, and the institution of God, and the duty of man, pursuant to the proofs I have brought, how should a single state which is directly opposite to it, be of it self a vertue? It is exactly with Celibacy, as with a Fast. What is more indifferent, than to eat and drink? Fasting is only considerable because the Church recommends the practice of it, and may contribute much to the diminution of their Vices, and the encrease of their Vertues: But no body ever said that it was a Vertue in it self. They, who

who remain in a single state with that wisdom prescribed by the Gospel, are doubtless worthy of our praises; not with relation to Celibacy itself; but because it may make them fitter to discharge the duties of Piety. If Celibacy were a vertue, then Marriage must be a crime. It is indeed what the *Mountainists* and other Hereticks formerly taught; But St. *Paul* puts this Doctrine amongst those of the Devils: And it is a long time since the Church thunder-struck it with its Anathema's. As for those happy Virgins of the *Revelations* who follow the Lamb every where, and who were never defil'd with women, what follows, and what precedes, most clearly justifies; that one must refer that to a sence purely spiritual and metaphorical. 'Tis evident, and the Text says it, that the holy Spirit means by these Virgins the 144000 mark'd out, who in the same Book remain'd faithful to the Lamb, having never prostituted themselves to the Idolatries and Abominations of those Mystical women, who were to make all the Earth drunk with the wine of their whoredoms, but having only

Rev. 14.
4.

only followed *Jesus Christ* in his Word, and in the practice of the Precepts of his Gospel. This therefore makes neither for Celibacy nor against Marriage. Amongst those Virgins there might be as many married, as single. All the advantage of Celibacy over Marriage, is, that they who make a good use of it, may find more easiness to serve God, and avoid divers inconveniencies to which married persons are subject. But besides that each State has its own difficulty, as I have made appear, how much hazard doth a man run in that of Celibacy by the almost insuperable difficulty of fulfilling all its duties? who knows not what *St. Bernard* says of the Empire of our bodies over our Souls; *Corpus trahit animam in regionem suam?* Who is ignorant with what rapidity the passions draw us along? who is not sensible that it is of no importance, to have a purity of body without a cleanness of Soul? who knows not, in a word, to speak with *St. Austin*, that an humble Marriage is of much more value, than a proud Virginity? *Melius est humile conjugium, quàm superba Virginitas*

You

You see, Sir, how fallacious the consequence is, that the Enemies of marriage would draw from this principle, and that nothing is more miserable than the reasoning they make, in order to sustain that it is unworthy of man. Let us observe if they argue better for their second Proposition, and if it be true that it doth not agree with his happiness.

“ Liberty, say they, is the sweetest
 “ thing in the world. Enjoy all the
 “ rest, you will be unhappy without
 “ that, there is nothing more precious.

Aurea Libertas auro pretiosior omni.

Golden Liberty is more precious than
 Mines of Oar.

“ Let a man be Rich, let him be of
 “ a great Extraction, let him possess all
 “ the other advantages of life, if Liberty
 “ be wanting, life it self is but a death.

“ Seneca was not acquainted with a
 “ greater blessing, than of belonging to
 “ himself. *Inestimabile bonum est suum fieri.*
 “ It is for this reason, that amongst the
 “ Lawyers a free man is invaluable. *Li-*
ber-

ber homo non recipit estimationem.

" This being presupposed, what can one
 " imagine more repugnant to happiness
 " than Marriage? Is it not a real slave-
 " ry? if the wife depends upon the man,
 " is not the man under the dependance of
 " the wife? are they not Masters of
 " each other? can they Separate at a-
 " ny time? *Mulier aligata est legi, quan-*
 " *to tempore vir ejus vivit.* Doth not the

" Etymology of *Conjugium* acquaint you
 " that Marriage is a yolk, to which the
 " husband and wife are, as it were, fast-
 " ned together, in order to bear in
 " common the weighty burden of those
 " inconveniences which occur therein?
 " most certainly then, conclude my ad-
 " versaries, it is the real Tomb of Liber-
 " ty. By consequence it is infinitely
 " contrary to the happiness of man.

" *Et mihi dulce magis resolutio vivere*
 " *colo.*

'Tis granted, that Marriage puts men
 under engagements, which come very
 near to servitude. But, Sir, you must
 not think that there is no servitude, but
 what is scandalous, and contrary to hap-
 piness.

happiness. Don't you know, for Instance, that to serve God is to reign. It the same with Marriage in some measure. It is a servitude, I confess ; but it is a volutary one. It gives a right of commanding Sovereignty. It is rewarded with a thousand charms, which are not to be found in the liberty of a single life. What do you apprehend this freedom to be ? It is for the most part nothing but a pure licentiousness. Doth it not appear how the greatest part of Batchelors live ? They are not confined to one woman, but are concatenated by a thousand criminal passions. *Seneca* the Philosopher conceiv'd nothing to be more infamous, than the servitude of a Voluptuous Person. *Nulla servitus turpior est quam voluptaria.* These Persons imagine themselves to be free, because they are not subject to the Law of Marriage. But doth not the same thing happen to them exactly, which fell out to those Fools, whom *Horace* speaks of,

Dum vitant stulti vitia, in contraria currant.

Horat.

Serm.

Fools fly one vice, run into a contrary ?

They

They think to avoid one Slavery, and fall into another which is worse. They fly from that of Marriage which is noble, and conformable to the Nature of Man, and take up that of Vices, which dishonours them, and is directly contrary to the Grace of our Saviour. For in Fine, one must not be deceived. As a good man is free, altho' he serves, so a man that's free, who indulges his lusts, is a real slave. These are two things equally certain. St. *Austin* establishes the one, *Bonus, etiam si serviat, liber est*, says he : and *Cicero* establishes the other in these words, *Liber est existimandus, qui nulli turpitudini servit*. Since therefore the more virtuous a man is, the more he is free, it necessarily follows that Marriage is a less Servitude than Celibacy, because those who are married have generally more vertue than single persons. Add, Sir, that as thorny as this servitude is, one doth not cease to be pleased with it. One of the greatest perplexities one finds in it, is, even the fear of its not continuing long enough. A husband and a wife, that love one another, cannot reflect without trouble upon their future separation. They had
ra-

rather dy, than live apart. And according to the rule of the Roman Orator, one should not call the yolk of Marriage incommodious or tiresom, since one bears it with an easiness. *Onus*, says he, *non est appellandum, quod cum lætitiâ feratur ac voluptate.*

Socrates being ask'd which was best, Marriage, or a single Life, made this reply; Marry, or marry not, thou shalt ever repent. It's true, that there are in both conditions subjects of vexations and displeasures. I even confess that one may meet with much more in that of Marriage, than in that of Celibacy. But in recompence, the satisfactions a man tastes in Marriage, are much more pure and sensible, which I have made appear in the first parts of this work. The peace which succeeds a long and cruel war, is so much the more sweet and relishing: And after the experience of rough tempests, one finds the Calm infinitely better. The repose of Celibacy, is a repose of softness, security and self love: By consequence it is a fatal, and deceitful repose. There is none real or agreeable, says *Seneca*, but that which

which comes from reason. *Nulla placida quies est, nisi quam ratio composuit.* The trouble of Marriage, on the other side, is a trouble of safety, magnanimity, and courage. *Aspera vita, sed salubris.* It is of that one may truly say, *Sicitur ad astra.* It is the way to Heaven; very difficult, 'tis true: But it is what Vertue seeks for.

Difficile est, fateor, sed tendit in ardua virtus. Ovid. de Ponto.

It degenerates into Vice, when it has no adversary to encounter. But I maintain, that there is no condition, wherein the Vertues have a more lawful and advantageous exercise than Marriage. Admit that a person should not taste those real pleasures I have spoken of, by reason of those vexations he may meet with, yet he ought not to desist in rolling himself under it's discipline; since it is so proper to illustrate it's virtues, and to direct him to Salvation.

Amongst the difficulties of Marriage, I allow the Education and Establishment of Children to be one of the chief. It's ne-

necessary for that end to observe such cares, which very often renders life extremely uneasy. But after all, since man is born for trouble, and that he is animal *Onerificum*, as St. Bernard elegantly calls him, can he undertake a more lawfull one, or for a nobler subject? That Maxim of *Seneca*, is here naturally applied, *Non est viri timere sudorem?* Is it humane to fear the fatigue of making men? Is it the part of a man to continue in Celibacy, in order to avoid the real occupations of man? or in a word, to fly from Marriage through the fear of discharging one of the principal duties of humanity, and of answering the first end of Nature?

I have yet two things to reply to the enemies of Marriage, upon the subject of children: One is, that sloth and idleness are the most shameful things to man in the world: And the other is, that nothing is more capable of disposing him to it, than the want of Children. These two propositions are of a sensible truth. As to the first, An Apostle tells us in express terms, that he who doth not labour, that is, remains without action, put-

ing himself to no trouble, is not worthy to eat. In effect, it has been very properly said, *Nihil agendo homines male agere discunt*. By doing nothing one learns to do what's ill. Idleness corrupts bodies, as want of motion infects Rivers.

*Cernis ut ignarum corrumpant otia corpus ?
Ut capiant vitium ne moreantur aqua ?*

Oftentimes this Vice has been even fatal to great Princes, and the happiest Common-wealths.

Otium reges prius, & beatas perdidit urbes.

Idleness gave the first push to the Ruin of Kings and flourishing Cities.

Catul.
ad Cest.
52.

Rome and Carthage were destroyed hereby. One cannot therefore too sedulously shun it. I say in the second place, that nothing can be imagined more effectual against it, than a Marriage fruitful in Children ; when a man is alone, and has nothing to think of but himself, he is scarce moved for what's to come.
He

He flies from labour, and applies himself to the diversions of a licentious life. But when God has given you Heirs to succeed you in your Fortunes, you must necessarily mind somewhat else. You must consider them, as well as your self. Our Children are our first Creditors. They are born such. We owe to them naturally Subsistence and Education. We must labour all our lives to acquit our selves of that debt. St. Gregory says that riches are a pain to those who have no children, *Quibus deficit soboles sua potentia pœna est.* But I add, that poverty is doubly one to those who want them. Poor men have occasion for them to be a continual motive to them to exercise and practise all honest means towards the delivering them out of their miseries. It is perhaps for this reason that Children are usually termed their Riches. Thus Children are necessary to all the world, and to deprive ones self of Marriage through the fear of having them, is to shut ones Ears against the voice of Nature, and that of Providence.

There remains nothing more but to answer the objection, which is made
con-

concerning the ill humour of Wives, and
 Homestick Quarrels. Without dispute
 this is what's most uneasy in marriage.
 When once division is introduced, and
 one comes to disputes, thorns arise on
 all sides. What injustice is it, said a
 Malecontent with a grace, to deny that
 Marriage is a Sacrament, since one finds
 out too often a double one therein: That
 of Repentance being almost always in-
 separable from it. But, Sir, let not this
 amaze you. As one usually says, there
 is a remedy for all things, but death.
 The last part of this Treatise will fur-
 ther convince you hereof, in relation to
 Marriage. If it could be even sustain'd,
 that there is no Marriage happy enough
 to be perfectly exempted from vexati-
 ons, remember that all humane condi-
 tions are liable thereto, that they are ea-
 sier to be born in that of Marriage, than
 in all others; and that it is our duty to
 suffer patiently those crosses, which are
 derived to us from a subject where we
 have found a thousand Charms.

In some respects women may be in-
 commodious, I deny it not; some of them
 are very troublesome, and tender the pur-
 chase

chase of that pleasure, which they afford, very dear. At the same time, if one examines the thing without prejudice, one shall find that a woman procures infinitely more good to the man, than she can do ill. Besides, it is unjust, says *Lactantius*, to pretend to exact of any one an impossibility. *Ini.*

Laët. L. quum est enim ut id exigas, quod
6. c. 23. *præstare ipse non possis.* Not-

withstanding this is the humour of the men. They would have women to be without any sort of defect. They maintain, they should be as perfect as Angels. They propose that with the Beauty of *Helena*, they should have the virtue of *Penelope*, and the wisdom of *Lucretia*. In a word, they would have them to act nothing against their duty; and to be so far Mistresses of their passions, that they should never be able to say, do, or think any thing that might be incapable of pleasing them.

What injustice is here! can the demandants practise it themselves? Is it not a thing above humanity? Since then we cannot be without defects, we ought to love one another with them. The man

man should charitably bear with those of the woman, and the woman those of the man. Every one has his own. You will find them every where. If you do not suffer those of a wife, you will have those of a Friend, those of a Domestick, those of all the world to bear ; and should you be delivered from them, you would have still your own to suffer, which would be so much the more insupportable, in that having none but them to think of, they will appear to you infinitely more worthy of your horror. What the Naturalists remark, that the same soil which produces Poisons, likewise brings forth remedies for them, may be very well applied to the wife. If she be to her husband a cause of disquiet, she is likewise to him one of joy. If she afflicts him sometimes, she comforts him much oftner. If she displeases you in one kind, how agreeable doth she appear to you in a hundred others? in respect of the differences one has with her, I confess that nothing is more affecting at the time, and that there never was a fruit of so unrelishing a taste. But happily they do not continue long. *Faciles conjugum sunt reconciliationes.* One night, says the
K same

same Author, suffices for that end. They even serve for the most part but to confirm the knot of their loves.

Amantium ira amoris redintegratio est.

Ter. in

And.

The falling out of Lovers is the renewing of Love.

One may truly affirm of the discord of husband and wife, *Discordia fit chærior concordia.* They at length turn to pleasure, and doubly encrease their satisfaction.

Ire interveniunt, redeunt rursus in gratiam.

Verum ira siquæ fortè eveniunt hujusmodi.

Plant. in

Amph.

Inter eos rursus si eventum in gratiam est,

Bis tanto amici sunt inter se quàm pacis

'Tis said of the *Americans*, that as they believe the Moon to be the wife of the Sun, they likewise imagine that she has been abused by him, and that they are at variance every time they see her in her

crescent

crefcents. If that were true, their disputes would re-commence very often, but however they would not last very long. Those of married persons are yet much shorter. Thus all the objections of the enemies of Marriage come to nothing. They have no true reasons not to love it, and they have a thousand to desire it. After what I have represented to you upon this subject, I dare assure my self that you will subscribe to the Oath of that good Vestal in an ancient Author, *Moriar nisi nubere dulce est.*

Fifth Part.

Of the Means to marry well, and to live happy in Marriage.

AT length I am arrived where you have, doubtless, expected me long. Indeed this last part is of most importance

tance in the business of Marriage. All that I have said hitherto necessarily supposes one well done, and well conditioned. To this is referrable all the advantages which I have declared to be found in a conjugal union. As much against Marriage as its adversaries are, they voluntrily grant, that it is a Society which may be agreeable, if the parties were always at peace, and in case they never had occasion to complain of one another. That which causes their mistake, is the prepossession they are in, that it is impossible to find such a circumstance. If then it can be made appear that such a thing may be, and that such Precepts are given which may be of force to perswade them, that in the practice of them it is easy to attain to this happy Marriage, they must confess themselves to be overcome. I hope, Sir, this part of my Treatise will have this success both for them, and for you. I hope it will perfectly convince you, that nothing is more advantagious for man, than a good Marriage. What one ought to do in order to marry, and what one ought to do in Marriage, are the two Points,

points, which I propose to explain, in order to satisfy my Engagement, and your Expectation.

The first thing that an honest man should do, after he is determined for Marriage, is to request of God a wife according to his mind. Remember, Sir, that Providence is concerned in every thing, and that there is nothing here below, but it diffuses its influences upon. As corrupted as the *Pagan Theology* was, yet the *sine Deo nihil feliciter succedit*, was one of its Maxims. What else was that Fortune to which even *Cicero* subjects all Events, and which he regards as the Sovereign Empress of the world, *Fortuna Domina rerum*, but that particular conduct of God towards all creatures, which we adore under the name of Providence?

After having asked of God a wife according to his mind, he ought under the protection of Providence to seek one after his own. This, Sir, imports two things; the one is, that she be pleasing to his Eyes: And the other, that she

be agreeable to his humour. Behold what is most essential to observe, in order to marry well. I confess he should not espouse a person through the single motive of her Beauty. It is too frail a quality to have an entire dependance on.

*Nec semper viola, nec semper
Ovid. de lilia florent :
Art. am. Et riget amissa spina reliet ro-
l. 2. sa.*

And as Cicero says, *Forma dignitas aut morbo deflorescit, aut Vetrustate.* The worst is, that when this happens, the wife is easily contemned. As she was only taken for her Beauty, that's no sooner gone, but she is valued no longer. Her sight fatigues the Eyes, and as much as she was loved being handsome, so much is she disregarded when she is deprived of such a charm.

What Mortification is it to a husband, when he finds himself compell'd to dislike a Companion, with whom he ought to pass all his days? It is then certain, that he should not fix his utmost bliss in Beauty,

Beauty, since it may be lost every moment.

Nevertheless it must be granted, that nothing is more amiable in nature, nor more proportion'd to the heart of man, to speak with *Plato*. I have told you more than once, that the Gods themselves have been affected with them. Beauty has been always revered. The greatest *Barbarians* have sacrificed upon its Altars. If according to *Juvenal*, it can hardly consist with wisdom,

Rara est adeò concordia forma Juv. Sat.
Atque pudicitia. 10.

It is because 'tis too much lov'd by men, and is continually in prospect to irregular passion, for otherwise far from being of it self a Vice, it seems to give a new lustre to Vertue.

Gratior & pulchro veniens è Virg. *Enc-*
corpore virtus. id. L. 5.

I will add yet something more, that in a fair body is generally lodg'd a noble soul. It is uncommon enough to see

a handsom person absolutely wicked. Sweetness and Honesty seem to be inseperable from Beauty. Thus it well deserves that man should give it the preference, and that he should search after it with some care, when he is inclined to marry. What satisfaction is it to have a wife, whose sight alone is capable of delighting you, and whom you judge worthy of your love, even when she has deserved your hatred!

Facta merent odium: Facies Ovid. amor.
exorat amorem. L. 3. El. 10.

I confess all women are not handsom, and that the number of those who are so, is small in comparison of those who are not. But, Sir, by a very particular Providence, in this as well as in all other things, every one has his fancy. That which displeases one, is pleasing to another. All men do not respect women with the same eye, nor in the same manner. Nothing is more various, than the Judgment they make of them. If some pay their vows to the fair person, how many are soonest reconciled to the brown? Some men are most affected with a fat Beauty,

ty, whilst others confer the Laurel upon the slender one. Several will imagine thole unhandfom, who will appear agreeable to others. If one can accommodate himself only to a finish'd Beauty, another shall be fatisfied with a good meen. Thus every one finds where-withal to indulge himself according to his inclination, and the Ideas which he frames of the Sex.

If it imports, that the Wife should please the Eyes, it imports still more that she should please the mind. It is not sufficient for her to be Handsome, or of a good meen, she ought chiefly to Sympathize with your humour, and that her Manners be conformable to yours.

Uxor vade foras, aut moribus utere nostris. Mart. Lib.

Without that, you will always disagree. You will be in eternal disputes. Your Marriage will be a sort of Sepulcher, wherein you will be interred alive.

Lectus

Non lectus. Tumulus non thalamus fuerit.

It is a thing, 'tis true, wherein one is often deceiv'd, by reason of that Art of fiction which is so natural to the Sex. It is an ordinary saying, That there never was a wicked Maid, because they know how to appear good, when they are not so. St. *Chrisostom* remarks, that Horses and other Beasts are always bought upon trial; but that it is not so with a Wife. *Sola uxor non ostenditur ne antè displiceat quam ducatur.* If she be violent, hasty, proud, infirm, whatsoever vice she has, we never find it till the Nuptials are over. He would insinuate hereby, that one runs a great hazard in Marrying; and I deny it not. But without having recourse either to that proof of six Months, practis'd in *Herodotus*, by certain people of the Earth before Marriage; or to the Letter of divorce amongst the *Jews* and *Romans*, which are things directly contrary to the purity of Christianity, it is not impossible to conduct ones self in this important Affair with some kind of assurance, by the means of several precepts of wisdom.

That

That which *Aristotle* gives, is to Marry a young Wife, and one that is a Virgin, in order to the more easie forming of her into good Manners. He affords this reason elsewhere: *Juvenes non sunt maligni moris, sed faciles, propterea quod nondum viderunt nequitias.* It is undoubted, that young Women are much more easie to modify than others. As they have not yet contracted any evil habits, you may without difficulty inspire them with good ones. Being scarce acquainted with evil, they may so much the better suck in the good.

Dum faciles animi juvenum, dum mobilis aetas. Virg. 3. Georg.

In effect, it is easie to imprint upon a heart the Maxims of Vertue, when it is void of the Maxims of Vice. It were better for a Wife to be wanting in some of the qualities necessary for the Conduct of a House, than to have those which are capable of making a Husband unhappy. The one may be obtained with Years, but Years do but fortify the others.

If this advice be good, that of *Hesiod* is no less. He would have the person who is to Marry, take a young Woman of his Acquaintance and Neighbourhood.

I don't know any precept, Sir, more important for practice than this. Why do Marriages ordinarily succeed so ill? It is because the parties Marry without knowing one another, and without distinguishing whether one be the make of the other. One being enchanted with a beauty, which perhaps he never saw but once, is so transported with his love, that he can only sigh, and live for her, without examining whether she has besides what a Woman ought to have in order to live contented with her, and without considering any thing else but to satisfy his foolish Passion, he Marries her. The other through a desire of being Rich, will most willingly accept of such a Person who is the worst shap'd, and the least reasonable in the World, provided he may have wherewith to make his Fortune. The greatest part of Marriages are made either by the interposition of another, or for reasons of worldly interest.

terest. One regards the out-side, without a thought of what relates to the inward part. A man examines the possessions of a Woman, and is utterly unacquainted with her Manners. This without dispute is the reason why so many people are unhappy in the choice they make. The principal thing then is, to study well the humour and conduct of a Woman, in order to know if she has a conformity with yours, and if you could live peaceably together. For this end you must not go to seek her in a Country remote from you; you must, as far as in you lies, take her as it were at your door. It will be a difficult matter if you see her often, and have a little regard to her deportments, not to discover at length all that she is.

Behold, Sir, a third precept, which is yet more assured than the other two. Marry a young Lady of good extraction and who belongs to People of an irreproachable Life. This is founded upon a Maxim, whose truth is sufficiently known, *viz.* That Children almost always resemble those from whom they deriv'd their being.

I know there are those who degenerate from the vertue of their Ancestors ; but to speak generally, one may say, without danger of being decived, Like Father, like Son ; like Mother, like Daughter.

Sape patris mores imitatur filius infans.

The boy oft imitates the Fathers manners.

Qualis erat mater, filia talis erit.

And the Daughter grenerally treads in her Mothers footsteps.

It is the Example they continually propose to themselves. But they are always more inclined to imitate them in evil, than in good. For, as *Juvenal* informs us,

*Velocius & citius nos
Juv. Sat. 14. Corrumunt vitiorum exempla domestica.*

Domestick examples soonest corrupt us.

There

There is nothing that more corrupts our Manners, than Domestick ill Examples. Doubtless then it would be a great imprudence, for an honest man to Marry into a Family of a bad reputation, and to take the Daughter of a Mother who is either immodest, or sullied with some scandalous Vice. On the other side, one may presuppose much prudence and good dispositions in a damoel of good Extraction, and who was educated by a Vertuous Mother. Not but that exceptions are to be allowed: The most general Rule is not excused from them. But it may be taken for granted, that this is one of the most certain, and that few of those who shall practise it, will find it unsuccessful.

I add, Sir, this Precept to the rest. In Marrying, affect as much as in you lies an Equality of condition and Fortune. If you take a Wife of a Family more exalted than yours, she will not fail to boast of it at your expence, you shall be sufficiently told of the Nobleness of her Original, and the Baseness of your own. Besides, the certainty of attributing to her self the right of commanding.

ding. Let there be Wisdom then in the
Counsel of *Ovid*,

Ovid. *Siqua voles antè nubere nube pari.*
Ep 9. If you'll Marry happily, Marry your
equal.

He doth not mean by this, that in order
to Marry happily, an equality of Manners
and Complexion is necessary. He would
insinuate particularly, that that of Blood
is essential to that end, and that it is
hardly possible for instance, that a *Ple-*
beian should succeed in his Match with
a Lady of Quality. This is what ex-
perience has often justified.

It would be much worse, if you
should Marry one who hath more Rich-
es than your self: Or if being poor, you
should take a rich Wife. This is what
the Poet calls having lost his Empire.

Plaut. *Argentum accipi, dole imperium*
vendidi.

The poor Man, says another, who has

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a Wife well endowed, has no Wife. He has a Superior at home, whom he must obey. And what can be more insupportable for him?

Juv. Sat. 6. *Intolerabilius nihil est quam femina dives.*

Theres nothing more insupportable than a Rich Woman.

To avoid this inconvenience so repugnant to the order of Nature, *Lycurgus* had forbid men to receive any portion with their Wives. The Relations of *Japan*, likewise inform us, that this Law is exactly observed there still: It is founded upon this Maxim, that a Woman who has nothing is all to her Husband. Whereas others occasion him a thousand Troubles and uneasinesses.

Dotata maſtant & malo & damno viros

How little is this precept respected amongst men. when a Bachelor seeks after a Wife, he doth not ask about her Vertues, but her Possessions. These include

clude all his desires, and the chief felicity of *Hymen*. I confess that Riches may be very useful in Marriage, and that it is very pleasing to all the World to espouse them with a Wife, when she has besides all the qualities that are agreeable to him, for what has been said of one, is very often but too true:

O ter infelix qui existens pauper ducit uxorem !

But Sir, be perswaded, that Vertue is of infinite more worth without Riches, than Riches without Vertue ; they ought never to be the end of Marriage: The same Author who speaks of Poverty in so disadvantageous a manner, with relation to Marriage, doth not fail to acknowledge that Merit ought to be preferred to Silver:

Morem proponere pecuniis ducturum uxorem oportet.

Yes without doubt, the best portion a Wife can bring to a Husband, is the wisdom of her and her Fathers.

Nothing

Nothing but this is capable of rendring him happy in thepossession of a Wife. If you take a Wife upon account of her vertue, you may assure your self that you will never repent of it. She will incessantly draw down upon you the blessings of Heaven, and you will find your self much happier with such a wife, even in the midst of indigence, than you would be in the greatest prosperity with a wife of Gold, but without this precious Vertue. He who enjoys such a one, says Cicero, has all that is necessary to live happily. *In quo virtus sit ei nihil deesse ad beatè vivendum puto.*

I have but one precept more to give you upon this subject. Be careful not to marry one against her will, who will always have a contempt of you. I will pronounce it boldly, nothing is more capital than that in the design of marriage. There are but very few of this kind, which have not very fatal consequences. Thinking to entertain in your Bed another self, such a one as a wife ought to be, you will lodge there a cruel adversary, who will every day find a thousand occasions to give you some
Hostis
 inquiet.

Hostis est uxor invita qua ad nuptum viro datur.

A wife that is marry'd to a man against her will, is an Enemy.

It is the most unhappy thing a Father can be guilty of, to commit violence upon her inclination, and to constrain her to espouse a man whom she cannot love. You will never make her renounce her resentments. This marriage will occasion to you all the thorns and displeasures, which *Juvenal* represents in these Verses :

*Semper habet lites, alternaque
jurgia lectus,*

Juv. Sat.
6.

In quo nupta jacet minimum dormitur in illo.

Tunc gravis illa viro.

The wife is a Victim, which ought to go voluntarily to the Altar. Her resistance would be of ill presage. The offering of her Heart is of more value than all the rest. If you are not loved by her, you are necessarily hated.

Aut amat, aut odit mulier. Non habet medium.

There's

There's no Medium in a Woman, she always either loves or hates.

Avoid then, - as you would death, a woman in whom you see no disposition to love you. Admit her to be exquisitely fair, unmeasurably rich, extremely virtuous, she is not fit for you. Of what service is all that to you, if you are the object of her aversion? This evil, Sir, is almost without remedy. What cares soever you may take to win the heart of a wife, who is only yours by the force of paternal Authority, you will find it extremely difficult to go through with it.

Never have any thoughts for marriage, Sir, unless you resolve to practise all these precepts. I could add still many others: But these are the chief, and they suffice to make a good marriage. The mischief is, that people do not stop here, and that almost all those who marry, act herein by motives disengaged from the subject they look after. The person which they take, is a thing of the least regard with them. They are determined by particular considerations.

This

This enters into their design but by accident, and after the rest. If she has a Fortune: If she can draw me out of necessity: If she belongs to persons who by their Credit are able to advance me, it is enough, says one. I demand no other advantage. If besides all this she is handsom, well shaped, and vertuous, so much the better: It is a double happiness for me. But in case this doth not appear, the rest remaining, I shall not fail to marry her. What destruction of Maxims and good Sense! Now certainly to choose a wife with whom one may propose to live happily, a man is only to consider if she pleases him: If she be deserving, and if she be derived from honest parents. Whether she be rich or poor, it imports not.

Dummodo morata veniat. Dotata est satis.

This without dispute is the directest way of reasoning.

After having given you precepts for the attaining to a happy Marriage, it is at present necessary to afford you some in order to live happily therein. They all

all consist in the practice of two sorts of Duties, towards two sorts of Persons. The one regard the wife, and the others refer to the Children. The good or evil of marriage proceed alone from these two parts. There was reason to say, *Est uxor aut tutum refugium, aut penale tormentum*. She is also as another Author has it, either the ruine or safety of the Family, *Mulier domi damnum est aut Salus*. On another side, the wise man informs us that Children are the Joy or sorrow of their parents, according as they are well or ill inclined. This renders the matter which remains to be treated of in order to fulfill the design of this work, very important. It is, Sir, so much the more, in that by acquitting your self of the duties whereof I shall discourse, you will make your wife be a blessed Fountain to you at all times, to speak with *Solomon*. All the world is not happy enough to meet with this advantage: The Precautions, which one takes for this end, are, I confess, sometimes unprofitable: But it is almost infallible, that a wife, who by nature is not very reasonable, shall become so if the Husband rules himself with relation

on

on to her according to my Instructions.

I begin them, by declaring to you, that if you would be happy in Marriage, you must necessarily be loved of your wife. You cannot be beloved of her, if you do not love her. Therefore be sure to love her. This is the first Lesson a Husband ought to learn. It

comes from St. Paul: *Husbands, says he, love your Wives, as Christ loved his Church, &c.*

Eph. 5. 25. 28. Would you know the reason?

“Husbands ought to love their Wives
“as their own Bodies; He that loves
“his wife, loves himself. No body
“ever hated his own Flesh. By consequence the Husband ought to love his Wife, for his wife is his own flesh. They are no more two, but one flesh. What is more reasonable than this duty? what ought to be more precious to us, than our selves? We ought then in the first place to love our wives by a motive of self-love, since we cannot love our selves, but we must love them, being, that I may so speak, a part of our own substance:

Horat. *Anime dimidium meæ.*

What

What a prodigious thing would it be to see a man declare himself an enemy to himself, and to have an aversion for his own person? *St. Paul* assures us, that it was never seen, and insinuates to us that it is a thing not to be seen in the order of Nature. It is notwithstanding what arrives to all those who love not their wives.

A man ought in the second place to love his wife by a Motive either of personal Interest, or pure acknowledgment. Either she loves you, or she doth not love you. If she loves you, you cannot without ingratitude forbear to love her. On the other side if she loves you not, you ought to love her, to the end that she may be won to love you. This Maxim of *Seneca* is of absolute necessity in Marriage: *Si vis amari, ama.* Love is gain'd only by Love. It is not to be obtain'd by Force or Violence. *Amor extorqueri non potest*, says *Seneca*. Naturally we love those who love us. If we did otherwise, we should be less reasonable than Brutes.

L

Amore

Amore dicimus vinci feras.

Sen. We say that the very Brute Beasts
 Trag. are overcome by Love.

A Philosopher of old time made these Questions and Answers. What is most insupportable in life? To love without being beloved. What is the most unjust thing in the world? To be beloved without loving. What is most mortifying to a man? To see himself compelled to hate what he has loved. In a word, what is most dreadful to him? A love converted into hatred; which becomes so much the more implacable, as the other was passionate.

Semper bonus amicus gravis irascitur.

Our best Friends are always the most angry with us.

All this, Sir, is true, and these are Axioms which make so many certain principles in the Morality of Men. A Husband that doth not love, or who loves without being beloved, is equally unhappy. The true secret to support patiently the inconveniences of Marriage is, and to live happy therein, is to love. Miserable

able is he who marries without determining to love his wife, and proposes only to embrace her Riches. *Meipsum igitur amare oportet, non mea, si veri amici futuri simus.* There is not a wife but has a right of using such language to her Husband, nor a Husband but ought to observe the same to his wife.

After this Rule I cannot give you a better, than to afford your self for an Example to your wife : Of all the Maxims of the Christian Morality, the most equitable and most certain is undoubtedly this, to do to others what we would have done to our selves. Would you be beloved of your wife? Love her. Would you have her wife? Be so your self. Would you have her complaisant to you? Be you the same to her. Would you have her make appear a sweetness of Behaviour, and Fidelity in her Conduct? Make appear the same in yours. Nothing is more just than this duty, and Husbands are insupportable to complain of the ill Humours, and untoward conduct of their Wives, if their own is no better. One may say, that they are in some measure guilty of their Ir-

regularities; because they would have persisted in wisdom, if their Husbands had not removed themselves from it. It is certain, as *Plutarch* observes, that the wife usually conforms her self to the manners of her Husband. And *Aristotle* informs us, that she will be always chaste and constant to him, if she finds him so to her. *Si mulier cognoverit se bene castum & fidum virum, & ipsa etiam casta & fida erit.* You will say perhaps that this duty is of very difficult Practice, and that it were better not to marry at all, than to constrain ones self to this degree. I grant the difficulty. But what? would it not be scandalous to omit a thing which is good in it self, and very necessary for Salvation, because it imposes an indispensable obligation to be a good man, and to live according to the Maxims of Vertue? O God! What Christians are we? Is it not a thing which ought on the other side to determine men for Marriage? What method is more infallible to withdraw men from Debaucheries, or to prevent them, than Marriage? Doth not the example, which is owing to a wife and Children, render a Man more circumspect

in his Conduct? Marriage is a Bridle, that keeps men within the bounds of Sanctity, and Motive to eschew Vices. Is there a single man, who doth not desire to be wise, and to be able to deserve the Praises of a good man? and is not this the true way that directs to it?

But, Sir, amongst the Vertues whose Example you owe to a wife, you must above all things study to inspire her with that of devotion. One cannot imagine what Good a devout Wife is capable of doing a Husband, and the advantages he may receive from thence. Whether he be sick or well, rich or poor: In prosperity, or in misery; in joy, or sorrow: He will always find in her an assistance proportioned to his necessities. *Sr. Paul* somewhere says, that Piety is good for every thing. I say as much of a devout Wife. Nothing is more Angelical, nothing more excellent. Happy, and thrice happy, may one call that man, to whom Heaven has afforded such a present.

The exterior Cause of Devotion is the frequent Reading Divine Books,
L 3 and

and the works of Piety of Ecclesiastical Authors. To this, Sir, you ought to turn the genius of your Wife, as much as in you lies. If once she takes a pleasure herein, 'tis almost infallible that she will have a regard to her Salvation, a contempt for the World, and a horror for Sin, which are the essential Characters of true devotion. But if this kind of reading be infinitely necessary to dispose a Wife to wisdom, that of Romances and Comedies is not less effectual to turn her inclination from it. Whatsoever may be said in favour of these eloquent fictions, I can assure you that nothing is fitter to corrupt the heart and to inflame it with the love of Creatures. If Fathers and Mothers were sensible of the pernicious impressions, which these sorts of books are capable of giving their Daughters, they would undoubtedly employ all their cares to conceal the very Names from them. Take off your Wife therefore from the humour of reading such books. It is a School wherein she will never fail to learn what will render you unhappy, they will make her wanton, vain, ridiculous, insupportable. When she comes to compare
you

you with those imaginary *Heroes* dressed in Romances after the manner of the Gods, she will be apt to esteem you no longer, you will almost necessarily become the Object of her contempt. On the other side, be careful to put into her hands the Prophets and Apostles: Let this be her ordinary Employment. Let her make thereof the whole matter of her diversion. O Holy and Divine School, where one learns to become like God himself, and to practise the Duties of an Angelical perfection:

Prayer is both the principal act of Devotion, and the most assured means to obtain Grace. Practise it, Sir, and make your Wife practise the same with exactness. Accustom your self to pray often to God with her in the midst of your Family: Humble yourselves often together before that Eternal Majesty, from whom you expect all your good things, and all your Comforts. Let him hear several times in a day the voice of your heart with that of your mouth. Represent to him all your wants, and make appear in your Prayers a holy ardour, that may in-

flame the zeal of your Wife. Were she the most unreasonable of Women, she would become the Sweetest and most compliant, if you would confine your self, as you ought, to the practice of this Duty. It is extreamly neglected now a-days in the most part of Christian Families, to their shame be it spoken, and we have but too much reason to say with the Poet,

Virg. *Heu pietas ! Heu prisca fides !*
Æn. 6

Above all, Sir, a man ought to live in a good understanding with his wife, and to agree well together in relation to Domestick affairs. In the little state of a Family, as well as in the great State of the Republick, concord is absolutely necessary for its subsistence. By that, says *Salust*, the least things become great, and without it the greatest are of no account. *Concordiâ res parva cresunt. Discordiâ maxima dilabuntur.* When

Sal. in
Jug.

a Husband and Wife misunderstand one another, and each follows his own caprice or design, all is lost, the family falls of course. This

is

is called in our Proverbial Language to
Light a Candle at both Ends. If you
 don't instruct your Wife in your affairs,
 and manage all things without her par-
 ticipation, she will easily be perswaded
 of one of these two things. Either she
 will believe that you are Rich, when
 perhaps you are poor : Or she will ima-
 gin that you are poor, when it may be
 you are Rich. This double error will
 make her fall into a double excess. Ei-
 ther she will become Prodigal, and be
 at a hundred sorts of vain and unprof-
 itable expences : Or she will become co-
 vetous, and spare even what's necessary.
 Both will be equally inconvenient for you.
 To avoid which, impose upon your self
 this Law of accounting to her your ad-
 ministration. Let her know from time to
 time the terms you are in with Fortune.
 Undertake nothing of moment without
 her advice. It is both just and advantage-
 ous for you to do so. For what end have
 the Laws and customs established com-
 munity of goods between Husbands and
 Wives, but to inform us, that as both
 ought to contribute their utmost cares to
 make it good, so it is just that the Hus-
 bands who are masters thereof, should in-
 form

form their Wives of the good or evil, the loss or the advantage of it. Is it not a thing which regards them in common? would it be reasonable for them to be always ignorant of their own affairs? and can they bear with such unjust Husbands, whose single aim is to hold them perpetually in ignorance, to deceive them, and to conceal all things from them? it is not to be admired at, if they find themselves mistaken, and if their wives practise on their side such methods as displease them. Let a wife be never so patient and easy, it is impossible to bear for ever with a Husband, who uses her like a *Turk* or *Moor*, and not as his wife, but as his Servant. Wherefore I said, that it was for his advantage to treat her otherwise, and to discover to her the whole bottom of his heart and his affairs. In effect, besides that this will please her, and that she will find her self obliged to a Husband that has so much complaisance for her, she will learn by this means to regulate her expences, and to manage her self after a manner proportion'd to the condition of the family. What is more important, and deserves more application, than the practice of this Precept?

But

But this is enough concerning the methods Husbands ought to practise towards their wives, in order to live happy in their Society. Now let us see in a few words, to the end we may conclude this work, to what this design engages them with relation to their Children. This, Sir, is one of the Springs, from whence as I have said, proceeds to married persons all their happiness, or all their Misfortune. In effect, when a man has Children, that seem to be well born, and in whom appear the marks of a true wisdom, as miserable as he is, and how great soever their number is, he finds therein the motives of a very sweet consolation. On the other side, what is more afflicting than to have such as are vicious, and of unwise conduct? *Solomon* assures us of both; *Filius sapiens, says he, latificat Patrem. Filius stultus dolor est Patris.* A wise Son rejoices the Father, the foolish Son is the grief of the Father.

From thence you may judge of what importance education is, and how necessary it is to give Children a good one. *Educatio & disciplina mores facit, says Seneca. Plutarch* regards it as a new birth,
which

which we take in the bosom of our Masters. And *Aristotle* puts those Masters, who have taught us the art of living well in the rank of those to whom we can never acquit our selves of the obligation, *Magistris, Diis, & Parentibus non potest reddi æquivalens*. They are all equally reasonable. For if it be true, that *Premium virtutis est bona institutio*, it necessarily follows, both that Education is whats very considerable for men, and that we are no less obliged to our fathers for having given us a good one, than for our life it self; and that we can never shew acknowledgment enough. 'Tis a great deal, I confess, to have received a being, but I dare affirm that it is infinitely more to have received a good one. Birth gives us one common with beasts: But 'tis education that presents us with the other, and which renders us in some kind, like to the Angels.

But, Sir, if a good Education be very important with relation to the Children, it is no less in regard of the Fathers. If it be to the one a principle of wisdom, it is one of good fortune to the others. As I have said, a Father cannot
be

be happy, if his Children be unwise. The one is a necessary step to the other. From whence appears the indispensable obligation of a Father to sacrifice with pleasure his cares and his substance for the instruction of his Children, and the forming of them to good manners. When he has the advantage of succeeding herein, he tastes in Marriage that felicity which I have spoken of in my first part : that is to say, what is most agreeable, and delightful in the World.

All Fathers, 'tis true, are not in a condition to advance their Children to Sciences, nor capable of teaching them themselves. I confess, this is a misfortune for both. I know very well that Sciences are not absolutely necessary to bring men to the habits of wisdom. They may be obtained, I grant, without them. Notwithstanding it must be agreed on, that they may be of great use towards it, and that Philosopher, doubtless, had reason to place in the number of those principal Subjects he had to thank God for, that he was a Philosopher. In effect, there is much less corruption amongst the Learned, than amongst others. Their
vice

vice is less in the heart, than in the understanding, and it consists more in opinion than in action. As imperfect as knowing men are, they always make appear in their conduct some degrees of honesty, which distinguish them to advantage. If knowledge has corrupted men, it has been by accident, after the same manner that the Sun infects common Sinks and Carcasses. It has been often abused, I confess, but in the bottom nothing is better of it self. Would to God, said *Moses*, that all these People were Prophets! There is not a Father but ought to make the same wish for his Children, to desire they might become Learned, and to use his last endeavours to obtain them this advantage, as the greatest of all goods.

Observe, Sir, that to succeed well in the Education of Children, one must go in the midst of two opposite extremities, and preserve a just temper between severity and indulgence. Love and Fear ought to divide the whole christian Education on the childrens side, as correction and instruction on the fathers. If you give them too large a freedom,
they

they will despise you: If you allow them none they will hate you. If you have too much indulgence for them, they will become licentious: If you are too austere, they will be too reserv'd. In a word, if you make appear too much sweetness in your conduct, theirs will be extreamly loose. On the other side, if you never look upon them but with an angry eye, you make them violent, extravagant, and insensible of all your Exhortations. You see then how necessary it is to joyn these two things together in paternal discipline. A Father ought in some measure to imitate God herein, of whom the *Prophet* says, *That in the midst of his chastisements he always thinks of Mercy.* The Father, 'tis true, is the sovereign Magistrate of his Family, and as such he ought to try his children, and punish them when he finds them guilty. But if he condemns them as a Judge, he ought to chastise them as a Father, that is to say, with humanity, and emotions of Love.

Terent. in
And. Sect.
5. Sc. 3.

Pro peccato magno paulum supplicij satis est patri.

A small punishment atones for a great fault with a father.

This manner of acting is in effect a very good way to make us be loved and feared of our children: For as

Quin. Declam 4.

Quintilian says perfectly well, Plures moribus quam viribus vincimus.

We reduce them much better to their duty by a soft and familiar conduct, than we can ever be able to do by force and violence. And altho' one should always preserve a certain grave Character with them, which may obtain respect, yet it is much better to retain them in their duty by love, than by fear: By a modest Liberty, than too severe a constraint.

Pudore & Liberalitate liberos Retinere satius esse credo, quam metu.

Jer. in
Adelph.

I'm of the opinion that 'tis the safer way to keep our children within their duty by modesty and Liberality than fear.

Thus,

Thus, Sir, I have finished my design:
Which was, to shew you the Excellen-
cy, Necessity, and Happiness of Marriage.
Nothing more remains for me, but to
make wishes for the prosperity of yours,
when it shall please God to establish you
therein.

*Dij faciant possis gaudere fide-
conjugē.*

Gods grant you the Joy of a
faithful Wife.

Ovid.

I wish you this advantage with all my
heart. Without it, of what service
would all the rest be? I hope it will
not be wanting to you, and that God
at length will hearken to my prayers
upon this subject.

F I N I S.



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for R. Cumberland

to hold in the Year 1711

and to be continued for ever

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the Parish of St. James, and
to be continued for ever

and to be continued for ever
of the Office of a Constable of
the Parish of St. James, and
to be continued for ever

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